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MENSA MYSTICA:
OR, A
DISCOURSE
Concerning the
SACRAMENT
OF THE
Lords Supper.

In which the Ends of its Institution are so manifested; our Addresses to it so directed; our Behaviour there and afterward, so composed; that we may not lose the Benefits which are to be received by it. With several Prayers and Thanksgivings inserted, to make it of more general use.

Hereunto is added

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AQUA GENITALIS: A Discourse concerning Baptism, in which is inserted a Brief Discourse to perswade to a Confirmation of the *Baptismal Vow*.

By SIMON PATRICK, D.D. now
Lord Bishop of Ely.

The Sixth Edition Corrected.

I Cor. 11. 24. *Do this in remembrance of me.*

L O N D O N,
Printed for W. Chiswell, at the Rose and Crown in
St. Paul's Church-Yard. 1702.

Sir Walter Scott, Baronet.

DISCONTINUED

1947



To the Honourable
Sir Walter St. John Baronet,
AND THE
Lady St. John his Wife.

THese Meditations being conceived and born in your House, I take it to be a piece of Justice that they should lay themselves at your feet, and come abroad into the World under your Name. (And long before this, had they come to render their service to you, had the Press been favourable to them, and not let them stick longer there than they did in my mind, before they could be brought forth into the World.) Love hath as great a power to make Servants as any thing else, and no Bond-man is faster chained, than he that is tied by the bands of his own affection. A Captive of that quality I must needs profess my self, having such a feeling of the obligations you have laid upon me, that I am not free to love, or not to love you; but am held under such a sweet Tyranny, that I cannot so much as desire to recover my former Liberty. These thoughts therefore being the Births of one so bound to serve you both by your favours and his own affections; according to the Law of the *Hebrews you may challenge a right in them, seeing I am yours as much as my own. I know that I

* Exod. 12, 4.

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am writing to you, and not of you; and that you do not expect my Commendation, but my Counsel; for if you did, you would not deserve Commendation. There is so much flattery many times in these Addresses, that Men will not believe us when we say true, and so we displease while we study to please. The World likewise is so envious, that they never think more of our faults, than when we are praised. But yet to tell you of your kindness to me, though you do not expect it, methinks I might be allowed, were it not that then I should commend my self for a grateful Person, after I have declined to commend you. But seeing that is no such great vertue that a Man should be tempted to be proud of it, I shall say thus much: That of all the causes that are usually assigned of these Dedications, I can find the impulse of none so strong as that of love and gratitude. Which bids me bind my Executors by these Presents (if these Papers can live longer than I) to acknowledge your love, and ever be mindful of it to you and yours. And although I may justly suspect that they have not strength enough to live to any great Age; yet if they can increase your Piety but in the least degree, that is a thing that never dies, and will be an immortal Witness of my endeavours to serve you. To the study of that it is, that I do most affectionately exhort you. Do well, and you shall hear well, though mine and all other Pens lie asleep. Piety is the truest and most ancient Nobility, as Wickedness is the greatest and basest degeneracy. There is no such way to exalt your Family, as to make a strict alliance with God, and to draw him into your Kindred.

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Kindred. Nothing can so enrich your Blood, as to contract an affinity with the Blood of Jesus. But if earthly honour be of any value (as it may conduce to the better serving of God) you have the favour granted unto you to be noble both in your Soul and Body, to be allied both to the Blood of God, and of great Men. The Saint in your name, may put you in mind to be Saints in your selves. The two Mullets or Stars in your Coat of Arms, bids you shine like two Lights in the World. The occasion of your bearing them (which if I mistake not, was because your Progenitors warred in the Holy Land) may put you in remembrance to strive and fight to be made free of the Heavenly Jerusalem, that City of God that is above. As these Stars were born in their Ensigns in that Expedition in opposition to the Turkish Crescent; so let them put you in mind to keep the World still under your feet, and to scorn these mutable and Moon-like things, as much as you do Mahomet and the Turk. * There is a Spring in that Country where your name first took root in British Soil, which is very low and empty of Water, when the Sea flows and swells the neighbouring River Ogmar; and again ascends and fills it self when the Sea retires out of the Channel. It will be a most lovely sight both to God and Man, to see you humble and lowly in the highest tides of a swelling fortune; and if your fulness should abate, and draw back into the Ocean from whence it came,

* See Camden in Glamorganshire. *Nympha fluit propius. Fons recedit. Illa recedit. Ille redit. Sic liuor inest & pugna perennis.*

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to behold the elevation of your spirit, and the greatness of your mind rising above all the reach of these worldly changes. Then would you most truly imitate those Stars in your Escutcheon, which are not seen in the day, and shine most brightly in the night.

But your Name bids you above all things to be full of love both to each other, and towards all men. For beside that John in the Hebrew Language carries in its signification graciousness and kindness; the beloved Disciple was the first of your Name. Degenerate not, I beseech you, from so worthy a Precedent, but imbrace with as dear an affection as two St. Johns would have done each other. That great Saint had this always in his mouth, Little Children love one another; the same have you always in your heart, seeing you are not only Christians, but of the same Family, and of the same Name which carries a remembrance of that divine Person. The Athenians promised themselves nothing but Triumphs in the Sicilian War, because their General Nicias derived his name from Victory, which in the opinion of Men had a good presage in it. And some of the * Ancient Philosophers did seriously Dispute, Whether there was not some secret fate or providence in it, that Men should have names given them that did so exactly agree with their after good or bad fortune. I hope you will not think me impertinent therefore that I have urged you so much with your Name, and that you will not let it be given for nothing. And though that Nicias by his great overthrow did disappoint

* Plato in Cratilo.

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the hopes, which his fellow-Citizens conceived from his name; yet you will have a care that you deceive not the expectation both of God and Man from you, which is grounded upon a better foundation. I verily believe that you will endeavour to be * *περὶωνμοί*, (as the Greeks call them) Persons of your own Name. And as the Apostle prays for his Thessalonians, 1 Thess. 3. 12, 13. You will encrease and abound in love one towards another and towards all men, to the end that you may establish your hearts unblameable in holiness before God even our Father, at the coming of the Lord Jesus Christ with all his Saints. Let me speak to you and all others once more in the words of another Apostle: † Finally, be ye all of one mind, having compassion one of another; love as Brethren, be pitiful, be courteous. But what need I insist so long on this, who find you so full of love towards me? It is a delightful Subject, and therefore you will pardon my vehemence in it. But tho' it be delightful, yet I will refrain my self from enumerating my particular obligations, because I know (Sir) that you do not do your kindnesses that they should be talkt of. And for you (Madam) who carry kindness in both your names, I know also that you love to be concealed, and that your love should have none to speak of it but it self; and therefore I shall forbear to say how much (at least to me) you answer the double remembrance you have in them. It will be more acceptable I know to you both, if I turn

* *Ὁ Εἰρηναῖος περὶωνμός τις ὦν τῇ προσωνομίᾳ.* Euseb. *Severus imperator gravis, & vir nominis sui dicitur* Lamprid. † 1 Pet. 3. 8.
this

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this address to you into a Prayer to God, that he would do all this and much more for you. And to that God of Peace from whom all good comes, I humbly bow my Knees, that he would make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. The more particular Petitions that concern you, I shall put up alone, and ever remain, what I am much engaged to be,

Your affectionate

From your House

at Bateſea,

Jan. 27. 1662.

Friend and Servant,

S. Patrick.

THE

T H E C O N T E N T S

THE Introduction. *Shewing,*
 1. That God manifests himself to our sense. 2. That Bread and Wine are fit things for the representing our Lord to us. 3. The first reason of the Celebration of this Supper, and the fittest time for us to do this that Christ commands us. 4. Which is but a reiteration of what is done in Baptism. 5. As may be seen by what I have briefly writ on that subject. 6. And if we will extend this thing further, we may lose all. The Papiſts in danger of this, who speak not the Language of the Ancient Church. 7. The design of this present Discourse. 8. The alledging of some Heathen Customs and Principles, need be no offence to any, but may be an help if they please.
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Shewing, 1. That God manifests himself to our sense. 2. That Bread and Wine are fit things for the representing our Lord to us. 3. The First reason of the Celebration of this Supper, and the fittest time for us to do this that Christ commands us. 4. Which is but a reiteration of what is done in Baptism. 5. As may be seen by what I have briefly writ on that Subject. 6. And if we will extend this thing further, we may loose all. The Papists in danger of this who speak not the language of the Ancient Church. 7. The design of this present Discourse. 8. The alledging of some Heathen Customs and Principles, need be no offence to any, but may be an help if they please.

GOD who is simple and removed far from all sense, considering the weakness of Man's Soul, and how unable he is to conceive of things spiritual purely and nakedly in themselves, and yet having a mind to be better known unto us, and to make himself more manifest than ever; was pleased in his infinite Goodness to dwell in Flesh, and appear here in the Person of his Son, who was made like to Man, to shew what God is in our Nature. This Son of his, being to dye;

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and part with his life for great ends and purposes, which he would not have us to forget; was pleased to take the same course to convey to our minds spiritual Notions by outward and sensible Signs; and to impress on our hearts what he hath done and suffered, by a visible representation of it in bodily things, and not only by a plain description of it in the Gospel. He knew very well that a Picture and Image of a thing doth more affect us than an Historical Narration; and that the more lively and express that Image is, the more lively motions it makes within us. A dead Corpse is but the Shadow of a Man, and yet we find that our Souls are more assaulted, and all our passions stirred, by the sight of the face of a dead Friend, than by all the reports that are brought us of his death. And long after his Corpse is mouldred in the Grave, if we see a Child of his that hath his exact features, manners and carriage, it renews a fresh remembrance in us of that person, and stirs up the Images that are in our mind more powerfully, than we can do our selves by reflections upon them.

But though God was willing to teach us by outward and sensible representations, yet he thought it both unsafe, and likewise unfit, and no ways conducing to the spiritual ends he intended in the Sacrament of Christ's Body and Blood, that we should have a Picture of Christ, or an Image of him set before our eyes. There is too much of sense in the tragical and Theatrical

cal representations which are made by some Papists of Christ's Sufferings. The outward actions are in danger not only to take place of all spiritual affections, but quite to thrust them out. The eyes and the ears are so fully possessed, that their objects work by their own natural strength, and not by the Soul's considering and meditating powers. Our Saviour, therefore, that he might both help the Soul, and leave it something to do in making of its own thoughts, and forming its own apprehensions and resentments, hath given us only Bread and Wine as remembrances of him: in which we see so much as to awaken our Souls, but not so much as to keep them awake without themselves. They show Christ to our senses, but more to our minds; that so both may be employed, but the mind may do most by the help of the senses.

1. And indeed these are very fit things (upon other reasons) to serve our Saviour's design, because

1. First of all, They are similar Bodies, and not consisting of heterogeneous parts, *i. e.* their parts are not of different kinds, as the parts of our Flesh are. The Flesh of a Man is composed of Veins, and Arteries, and Nerves, and Blood, Muscles, and divers Skins; but every part of Bread and Wine is like the other, and hath nothing in it different from its Neighbour. Every piece of the one, and every drop of the other, doth as much represent what is intended,

as any other part doth; and all the parts together make one Body of the very same sort.

2. And yet secondly, The parts of these Bodies are easily separated one from another, which makes them more fit to be communicated and divided among a great many, who all notwithstanding do receive (as it were) the very same thing.

3. And thirdly, They are constantly used at all Feasts, and never omitted, whereas other things have their Seasons, and cannot do continual service at our Tables.

4. To which you may add, fourthly, That they were brought by *Melchizedeck* unto *Abraham*, as a part (perhaps) of the blessing of that High Priest, and as a signification of that Sacrament which God would have *Abraham's* Seed to feed upon, when the true High Priest after that great Man's order should come.

5. And fifthly, It is not to be forgotten, that they do best answer to some things whereunto Christ is compared in the Holy Scriptures. For he is called *the Vine*, and *every branch that is in him* must bring forth *fruit*, as he doth, which may hereby be represented. And he is called *the Bread of life*; *which came down from Heaven*, as the *Manna* in the Wilderness; who is to support our Souls, as the Staff of Bread doth our Bodies.

6. Sixthly, But it is most to be remarked, that these were part of the Passover-Supper, when

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when Christ (as * S. Cyril of *Alexandria* speaks) was typically eaten in *Egypt*. For, first, It is acknowledged by all, that the *Bread* was blessed, and the *Cup* also, and so went round to all the Guests: And the Forms of Benediction are still extant in some of the Hebrew Authors. And secondly, The whole Feast after the Passover-Night, was called *the Feast of Unleavened Bread*. And thirdly, It is the † Opinion (I observe) of some, that our Saviour at the time of instituting this Sacrament, did eat only the Bread, and the bitter Herbs, but not the Lamb of the Passover. For it is not said in the Evangelists, that his Disciples *killed* the Passover, for him, but only that they *made ready* the Passover, which might be nothing else but that Bread of affliction, and the Herbs which are attended with the Cup of kindness that used to pass among them. For our Saviour dyed at the time the Passover-Lamb was offered, being indeed the Lamb of God himself. And therefore S. *John* saith, *Chap. 13. 1.* That the Supper was before the Feast of the Passover, and he calls it eating of the Passover, because ~~this~~ was a great part of it; a principal portion of this Feast. And this part was all that they could partake of, who at any time could not come to *Jerusalem*, where only the Lamb was to be eaten, being first offered at the Temple. But supposing this to be doubtful, yet there is no question but that this Lamb was a Type of Christ; and that Bread

* Ο τυπικῶς βρωθεὶς ἐν Αἰγυπτῷ. † Grot.

and Wine was a part of the Supper. And upon search, I believe we shall find, that the Lamb of the Passover was the only Sacrifice which the People did wholly eat (its Blood being poured out at the Altar) and it doth the better set forth Christ who gives himself wholly to us. To which, fourthly, may be added, That as the Paschal-Lamb did represent him, so the manner of its killing was very conformable to Christ's death upon the Cross; which may make it more reasonable to borrow from the Supper resemblances of him. For they hung the Lamb upon Nails (much what as Butchers now do a Sheep which they have killed) and then fleyed off its Skin that it might be dressed. While it hung in this posture, it was just like the situation of Christ's Body upon the Cross, (as *Buxtorf* hath observed out of the *Talmud*) whose hands were so spread, and legs so stretched out, as the Lamb was. Fifthly, Unto which I may add, That the Law of *Moses* was not to be wholly destroyed, but to be changed and altered by Christ: So the Apostle teacheth us to speak in *Heb. 7. 12.* And the malice of *S. Stephen's* Accusers could prompt them to say no worse of him, than *that he preached Jesus should change the Customs which Moses delivered*, *Acts. 6. 14.* Circumcision is commanded under the title of an everlasting Covenant, and it is not so much abolished, as improved into a better Sacrament, and Seal of greater blessings to Mankind. The Sabbath-Day likewise was to be a com-

commemoration of God's rest from all his Works on the seventh Day, and of his deliverance of them out of *Egypt*; and it is not cancelled, but changed into another Day which contains the former, and something else, even a remembrance of the Resurrection of our Lord from the dead, that he might enter into his rest. So we may conceive, that this great Feast of the Passover was not quite done away, but gave place to a better Feast, which is in memory of a greater deliverance than that from the thralldom of *Ægypt*, and the Iron Furnace. In this the *Jewish* Christians might still commemorate their antient mercies, as well as if they had eaten the flesh of their Lamb. Yea, because there was in it such a clear representation of Christ's sufferings (especially in its first Institution, when the blood was sprinkled on the Door-posts) part of it was thought fit still to remain *viz.* the Bread and Wine, which they used to eat and drink in memory of that mercy, with solemn form of thanksgiving unto God. And lastly, The *Bread* and *Wine* was more fit than the *flesh* to be retained, because now that Christ is come, all Sacrifices are to cease, and no more blood is to be shed for sin. This, I say, may be a good reason why Bread and Wine only are used, because they are unbloody things; and after the killing of the Lamb of God, there is to be no more life offered for our offences.

§ III. This Feast our Saviour did first of all celebrate

lebrate with his twelve Disciples. And it was but fit that he should do so, that he might the better answer to the Type, *Exod.* 29 where we read that *Aaron* the High Priest, with his Sons, was to eat the Breast and Shoulder of the Ram of consecration, whereby he was sanctified to officiate in the Priesthood. Even so our Lord being to be offered up in Sacrifice, and thereby to be consecrated an High Priest, did institute this Supper, that together with his Disciples he might (as much as is possible) Feast with them upon that Sacrifice. And seeing our Saviour's Sacrifice answered both to the Paschal Lamb, and the propitiatory Sacrifice on the day of Expiation, it will be no wonder if it were so compleat as to have reference to this also.

The time when it was first instituted was in the night when he was betrayed, (for at the Even they celebrated the Pascheover) which makes some (I suppose) to keep the memory of Christ's Death in the close of the day. But if they think that they must exactly follow that precedent, they should do it after Supper. And I rather think that the manner of receiving about Noon is most agreeable to the true pattern. For we do not remember the *Supper of the Lord*, but his *Sacrifice* on the Cross. And therefore as the Jews feasted at Even, because they came out of *Ægypt* at that time; so should we feast about Noon, because our Lord's Death began between nine and twelve, and ended about three of the Clock, as you will clearly see by comparing the relation
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of S. Mark and S. John together. It is said John 19. 14. that it was about the sixth hour, when Christ was condemned to be Crucified. But S. Mark speaks of his sentence, and of the Execution of it, as things done before the sixth hour, and saith (*Chap. 15. 33.*) That just when the sixth hour was come, then darkness spread over all the Land, till the ninth hour. They do very well agree, if we do but understand thus much; that the day being divided into four equal parts, consisting of three hours apiece; every part had the name of that hour when it did begin; and so the sixth hour was from twelve to three, and then began the ninth hour. Now S. John doth not say, that it was the sixth when Pilate gave him up to be Crucified, but that it was *about the sixth hour, i.e.* it was between nine a Clock (which was their third hour) and twelve, but nearer to twelve than to nine; or it drew near to Noon; yet not so near, but that we must allow time for the leading him away to the Cross, for the hanging him thereon, and the rest. Inasmuch that S. Mark saith expressly, Verse 25. *That it was but the third hour, i. e.* nine of the Clock, when those things were done. Both of them say true, if we do but conceive that it was between nine and twelve, *i. e.* about half an hour after ten, when our Lord was hanged on the Cross. All the time between nine and twelve, being called (as I said) the third hour. S. Mark saith, that that was the time: But it drawing toward twelve, S. John saith, it was *about the sixth*

sixth hour. And when the sixth hour was fully come, *i. e.* when it was just twelve a Clock, and the Sun was in its Meridian, then (saith *S. Mark*) was it Eclipsed, and the darkness continued till three, which was the time of the offering of the Evening Sacrifice; and just then our Lord expired and gave up the Ghost. From whence we may clearly gather, That our Saviour was in the very midst of his sufferings a little after twelve. Which renders it unreasonable, methinks to innovate and forsake the common Form by receiving towards Night, seeing our Saviour was in the middle and bitterness of his passion about Noon (which is the common time of our communions) and his passion was quite finished a good while before that time, wherein some do celebrate it.

But I do not intend that this Discourse should beget any quarrels, and therefore I forbear the prosecution of any such observations, which you must not expect to meet withal in these Papers: The first design of which, is to shew you for what End our Blessed Lord did appoint this Sacrament.

§. IV. And here I might be tempted to make use of that method which I observed in a little Discourse concerning Baptism; for that which is done here, is but a further confirmation of what was then agreed on between God and us. As our knowledge and obedience increases so doth likewise the Favour of God, and his testimonies of that Favour: and the more his mercies are assured

red unto us, the more are we engaged and confirmed in our resolution of persisting in obedience. So that it is but one and the same thing that is thus frequently ratified, first in Baptism, and afterward in Confirmation, and lastly in the Sacrament of the Lord's Supper. For there in the most solemn manner that can be devised, we profess our selves Federates of God, and he again owns us for his Friends, and treats us kindly by entertaining us at his own Table. And this is no strange matter, that one thing should be so often repeated; for at the beginning of Friendship between God and *Abraham*, he only made him a Promise, (Gen. 12. 1, 2, 3.) *That he would make him a great Nation, and bless him and all those that blessed him, and that all families of the earth should be blessed in him.* But in Process of time, when love was increased between them, this *Promise* became a *Covenant*, when he and his received the token of Circumcision, as you may read, Gen. 17. 2, 4, 5. *I will make my Covenant between me and thee, and will multiply thee exceedingly, &c.* But when he had walked longer with God, (as he there bids him v. 1.) and had perfected his obedience by offering up his Son, his only Son *Isaac*, then God confirmed the *Covenant* by an *Oath*, and sware by himself, that he would do what he had promised and sealed; as you may see Gen. 22. 16, 17, 18. *By my self have I Sworn, that in blessing I will bless thee, &c.* This may be conceived as a good representation of God's dealing with us now. At our first

first entrance into his Family he gives us many promises which depend upon conditions; and afterwards he renews the Covenant with us, and doth further ascertain us of his favour, yet on terms of perseverance; and at last he swears unalterable, when we have given proof of our obedience to him, that he will not take away his mercies, nor his loving kindness from us. And it is observable, that in every one of these, God returned something to *Abraham* for what he gave to God. When he left his own Countrey, he promised him the Land of *Canaan*: When he was Circumcised, he promised to bless his Seed, yea, he promised to him the *Messiah*: And when he offered *Isaac*, God again assured by Oath, that his own Son should be really offered, as *Isaac* was designed to be, for a Blessing to all the Earth. Even so, in like manner, doth God confer new Graces and Blessings on us when we are Baptized, and when we confirm our Vows, and when we partake of the Supper of the Lord; so that it is not in vain to reiterate our acts of surrender unto God. And thus it is among our selves, when Children are contracted in their younger Years, and made sure to each other; they consummate the Marriage, by their own consent, when they are of Age, with festival joys: And many of these married persons likewise renew the nuptial solemnity every Year, and observe the day that they enter into such holy Bonds with more than ordinary cheer. Whereby they strengthen-

en their Faith unto each other by an open profession of it in the sight of their Friends; and they tye their hearts faster unto each other by a remembrance of their promises; and they become more passionate Lovers by these new expressions of kindness. Thus do we at this Sacrament but tye the old Bond with a faster knot; and press harder upon the former zeal to make a deeper mark, and a fairer Image of God in our hearts; we do but renew our Covenant which we have already made, swear most solemnly, by taking it upon the Sacrament (as we say) that we will be the Servants of the Lord Jesus. And it is very easie to lead you through all the parts of the former method, shewing you both how on our part, and God's, it doth confirm a Covenant between us.

§ V. And perhaps it will not be unprofitable to give some brief touches upon those things, which you can without trouble enlarge in your own thoughts. Which is one reason why I shall spare my self any long pains about them, and hold another course in this following Treatise.

For our part, we do here profess our selves of the Religion that Christ hath instituted and taught us, as you will see more largely in the ensuing Book. We do at once in this Feast both shew our gladness, and assure him of our affections.

Sin is here represented so unto us, that it cannot but make our Wounds bleed afresh. The remembrance of Christ's Death doth pierce

our hearts again with godly sorrow, and revives the smart and pain which the sense of sin hath created in our Souls.

Faith likewise here is as greedy of its food, as an hungry mouth is of its meat. And Obedience is hereby confirmed, because we receive lively nourishment into our Souls, which will make us strong to execute the will of our Lord. Our suffering also with Christ, we profess more lively than by *Water*, even by *Blood* it self. When our Saviour saith in the sixth of *S. John*, *That we must eat of his flesh*, he means, we must believe on him, and digest this Doctrine; but seeing the word *flesh* in Scripture-phrase signifies very frequently weakness and meanness, he intends that we must receive him so as to partake with him in his poor, low and suffering condition. And this we do most notably protest that we will, when we receive the signs of his broken Body. For the *Bread broken* doth not only argue it to be fit for food, but that first we must be slain and mortified, and likewise receive such strength, that if he call us unto Death, we must undergo it. We own hereby the Covenant of sufferings, and feed upon a dead Saviour. Which makes *Theophylact* give this as a reason why Christ gave thanks when he brake the Bread, ἵνα καὶ ἡμεῖς ἕτοιμα δεχόμεθα ἐν χαρῇ τὸ μαρτύριον. *That so we might receive Martyrdom thankfully*, It is a Feast which we partake of, and yet signifies sufferings. But let it not seem strange, for we must count it all joy when we fall into divers temptations.

Neither

Neither doth it less signify and seal on God's part, being a manifest token of his great and inexpressible love, in giving of his own Son to Death, even to the Cursed Death of the Cross for us. Here he takes us not only under his Wings (as, I said, he doth in Baptism) but he takes us into his Arms. He takes us to himself, and he gives himself wholly unto us.

And then for *Remission of sins*, it is manifest to be the purchase of his Blood, and so must needs further here be assured to all good Souls. And it is the very thing that is expressed in the Institution of this Sacrament: *This is my blood of the New Testament that is shed for many, for the remission of sins.*

And there are not so many spirits contained in the Wine, as there are lively influences of God's good Spirit hereby conveyed to pious hearts. We have assurance likewise given by these things, *That he will not take his holy Spirit from us*, but that he will let it always diffuse it self through all our powers.

And as for the *Resurrection from the dead*; We being made, as it were, of his flesh, and of his Bone, and incorporated into him, he can lose none of his Members; but all that eat of his Flesh, and drink of his Blood, as they ought, shall be raised again at the last day. We eat of the Tree of Life, which will make us live for ever; and we receive *φάρμακον αθανασίας ανίστορον τς αποθανειν*, (as * *Ignatius* speaks) an An-

* Epist. ad Ephes.

tidote against Death, a Medicine to preserve us from corruption. This the antient Christians thought to be so fully assured to us in the Eucharist, that this is one of the Arguments whereby *Irenæus* confutes the *Valentinians*, who denyed the rising again of the Body after it is dead. † *How can that flesh be corrupted, and not live again, which is nourished by the Body and Blood of the Lord? Either let them change their mind, or else abstain from this Offering. For as the Bread which is of the Earth, receiving the invocation of God, is no longer common Bread, but the Eucharist, consisting of something Earthly, and something Heavenly: Even so our Bodies receiving this Eucharist, are not now corruptible, but have the hopes of a Resurrection* ||. Thus he, who hath more to the same purpose in another Book.

Herein likewise God gives us a foretaste of Heaven, and the joyes to come, as will be made more manifest in the following Discourse. And thus far we may grant the Bread and Wine of *Melchizedeck* to have been Sacramental, that they were given to *Abraham*, as earnest, for to secure him of the Land flowing with Milk and Honey. By this Banquet or Entertainment which the Royal Priest made him, he took *Livery of Seisin* (as our Lawyers speak) of the promised Land. And in that very place (it is most likely) where God intend-

† L. 4. adv. hares. c. 34. || L. 5. cap. 2.

ed the Mother-City of the Kingdom should be, was this conveyance made to *Abraham's* Seed. This Bread and Wine were most certain evidences that his Posterity should eat of the Fruit of that Land wherein now he was a stranger. And just in the same manner doth God give unto faithful Souls this Blessed Bread and Wine, as an Antepast of his Eternal Love; and hereby they begin to taste of the Heavenly Feast that they shall celebrate above. They have herein a right made them unto Heaven, and a kind of delivery of possession which shall shortly be compleated by an actual enjoyment.

§ VI. They that would have more than such things as these in this Sacrament, are in danger to have nothing at all, as they should have. While they think that Christ is received *corporally* by them, they may neglect the spiritual eating; and while they chew him (as it were) between their teeth, their Souls may feel but little of him. * For just as it is with those that would paint a beautiful person; while they think to add something of their own to the Face, thereby to make him look better than he is; they spoil the comeliness of the Picture, and miss both of his Face, and likewise of his true Beauty: So it is with the Modern Church of *Rome*, which would make Religion seem as fair and beautiful, yea as gaudy and trim, as

* Τὸ πᾶν εἶδος τῆς ὁμοιώσεως διαφθείρουσι ὥστε ἀμαρτὴν τὴν παρὰ δέξιν αὐτῶν ἡμαρτηκέναι καὶ τὸ κάλλος. *Enrop. in vi. Jamb.*

their fancies can devise; but by adding their own inventions, and novel fashions, they quite spoil both true Religion, and the beauty of it, which they study to adorn. Whilst they think to offer a proper Sacrifice, they many times offer none at all. And whilst they think it is a Sacrifice, both for quick and dead, they rely so much upon it, that it proves to be for neither. By making it flesh, and blood, and bones, they make Christ the food of the foulest and prophanest mouths; And by using a multitude of Ceremonies, they are in danger to take the mind off from all substantial exercises.

The Antients, I am sure, understood not the new language of the *Transubstantiation* of the Bread and Wine into the Flesh and Blood of Christ. And though they would suborn those Worthies to speak against their Mind and Conscience on their side, yet we find that they call the Bread and Wine Figures or Symbols of Christ's Body and Blood. *Dionysius* the *Areopagite* (or that antient writer who passeth under his name) calls them most frequently † *Symbols, Images, Antitypes, sensible things received instead of things intelligible*. And *Maximus* in his * *Scholion* upon him, interpreting what a *Symbole* is in his Language, saith it is, Ἀιδητόν τι ἀντὶ νοητῆς μεταλαμβάνομενον, οἷον ἀντὶ τῆς αὐτῆς καὶ θείας τροφῆς, καὶ εὐφροσύνης, ἀρετῆς καὶ οἴνου, i. e. *A sensible thing which*

† σύμβολα, εἰκόνας, ἀντίτυπα, αἰδητὰ τινὰ ἀντὶ νοητῶν μεταλαμβάνομενα. * In Cap. 3. Eccles. Hierarch.

we partake of instead of a spiritual; as for Example, Bread and Wine instead of the immaterial divine nourishment and gladness. And so * Macarius calls it, ἀντίτυπον τῆ σαρκὸς αὐτοῦ καὶ τοῦ αἵματος, *The figure and representation of his Flesh and Blood*; and saith, *That he who partakes of the visible Bread, doth spiritually eat the Flesh of our Lord.* And he that will, may repair to Theodoret, who lived in latter times, and he shall tell him, That they are μυστικὰ σύμβολα mystical representations, and that their nature is not changed, no more than the flesh of Christ ceases to be flesh, now that it is in the Heavens. And in his † Comment upon 1 Cor. 11. 26. he saith, the Apostle uses these words, *Till he come*, because there will be no need of Symbols of his Body, when his Body it self shall appear.

The name of^a Antiquity makes a great found in their mouths, and therefore let the Reader Remember, that there are many antient Errors as well as Truths. If they have follow'd the Antients in their Novil Doctrines, they are rather the Old Hereticks, than the Fathers of the Church. For it hath been well observed by some of our Divines, that Marcus a Magician is noted by^b Irenæus for counterfeiting to consecrate in an Eucharistical manner, Cups of Water mixed with Wine to a strange purpose. *He extended* (saith he) *the Words of invocation to a very great length,*

* Hom. 27. † Dialog. 2. ἀσυσχ. ^a Οὐκέτι χρεῖα τῶν συμβόλων τὰ σώματα, αὐτὰ φαινομένη τὰ σώματα. ^b Ποτήρια οἶνον καὶ κρητάρια παραποιέων εὐχαριστῶν. Vide Irenæum l. 1. c. 9.

and then he made the liquor in the Cup seem of a purple or bloody colour. His followers believed that the divine Grace did drop down some of its own blood into the Cup, at his request. And all that were present, were very greedy to taste of this Cup, that the same Grace which he called down, might shewre it self upon them likewise. I can little doubt, but that this Cup, over which he gave thanks, was a counterfeit of that which the sound Christians drunk of, from whom these Men were apostatized. And that he might gain greater applause, by his followers, he would make them believe that he was more devout than any, and could give them more than the Christians pretended to do, even the very blood of Christ it self, which the *Romanists* now boast they have, and therein excel us. But we are content with what Holy Men then enjoyed, and let them take heed that they follow not worse examples. I am sure ^c *Theodore* in his second Dialogue brings in a wild conceited Man, speaking the same things that they do. The affirmation of that Phantastick is this, *That Christ's humane Nature is swallowed up in the Divine*. His argument, for it, is this, as the Elements or Symbols, of the Lord's Body and Blood are one thing before the Invocation of the Priest, but after Invocation are changed and made another; so the Lord's Body after his ascension is changed into a Divine Substance, though before it was not.

Hereupon the Father saith, *You are caught in your own net, for the Symbols do not go out of their proper nature, but remain in the former substance wherein they were.* Let the Reader then judge with whom they speak; and who are the Masters of our language and assertions. And let him take heed how he leaves our Communion, where he hath the Holy Bread and the Cup, both; whereas they, something like the *Manichees* of old, will not let the People drink of the Cup.

But let them believe as much as they will, so they will but quietly suffer us to believe as we see cause. Let them Practice as they please, if it will do them any good; we doubt not but we believe and practice enough, to the receiving of as great benefits as they can enjoy. I confess, I cannot be angry with them for believing more than I can do; but I desire they would not be angry with us (but rather pity us) that we cannot extend our Faith so far. If a Man will say that Snow is nothing but frozen milk, which drops from the Skies, much good may it do him with his conceit; only Let him not impose the same belief on others, who intend not to trouble him for his fancy. And if they will believe that Wine is the very Blood of Christ, I desire not that they should suffer the least harm for this opinion; but let them not damn us, because we will not put out our eyes, and deny our taste, and abandon our reason, and the Holy Scripture, to the novel Fancies and Interpretations, that they

obtrude upon us. I know that if a Man's Soul be not made of solid Reason, but consists of weak and credulous Principles, they will fearfully astonish it with the dismal names of *Hereſie and Schiſm*, and ſuch like Bugbear words, which every one applies as he pleaſes. But conſiderate Souls are grown wiſer than to be affrighted out of their wits by the noiſe of words (the great Engine of this Age) and they know that damnation doth not depend upon Mens mouths; for if it did, I know not who ſhould go to Heaven. We cannot be ſo blind as not to ſee, that every party arrogates to it ſelf the glorious names of *Chriſt*, and the *Holy Ghoſt*; and if we would be led by ſounds, we muſt believe, no body knows how many Chriſts. The names of Heretick, Schiſmatick, yea and of Antichriſt and *Babylon* ſignifie but little to us, who hear them every day, ſo careleſſly applyed, that we are aſſured Men know not what they ſay. Neither will we be amazed with ſad relations of the miſerable ends of thoſe who have contemned their Sacraments; for we do not allow that any Man ſhould irreverently behave himſelf towards any of Chriſt's inſtitutions, though there be ſomething of Man's invention mixed with it. And we can repay their ſtories of the contempt of this Sacrament as among them adminiſtred, with as ſad and true relations concerning thoſe, who have deſpiſed that, which in Scorn and Pride they are pleaſed to call *Calvin's Supper and Communion*. The memorable ſtory which Bp. *Morton* relates, may quit ſcores with them

them for all of this kind. There was in *S. John's* Colledge in *Cambridge* (*Dr. Whitaker* being then Master) one *Booth* a Batchellor of Arts, and an excellent Scholar, who in the time of his seducement by the *Papists*, had taken the Sacramental Bread (which he received because he would not be discovered, but yet reserved without eating of it) and in contempt had thrown it over a Wall. By the remembrance of this sin afterward, when his eyes were opened, he was driven into so great remorse and anguish of Soul, that not long after he threw himself down headlong over the Battlements of the Chappel, and within four and twenty hours died, whereof there were many Witnesses. Yea this right Reverend Person saith in another Book, that he saw this thing, which now from him I have related. And it may put some in mind of what befel the *Donatists*, who casting of it to Dogs, they grew mad and tare their own Masters in pieces as unknown Persons.

But if they will persist to damn all those that are not of their way, we will say to them as *Diogenes* did to an *Heathenish* Priest, that would persuade him to be of his Order, so that he might be happy in the other world: *Wouldst thou have me believe that Epaminondas, and other brave Men were miserable, and thou, who art but an Ass, and dost nothing worthy, shall be happy, because thou art a Priest?* Is it credible, that they who exercise all piety towards the Father, Son and Holy Ghost, and are ready to sacrifice their lives, rather than

to consent to the least sin against them, shall be miserable, and that God will accept Men meerly for being of their Communion? we know upon what easie terms Men may go to Heaven as they believe; and they shall ne'er perswade us, that they whose hearts are full of God, and have his Image shining fairly in their Souls, shall be the Companions of the Devils, and accursed Spirits; when (as they imagine) Men of foul lives may get possession of Paradise, and live with Saints.

And yet let all Protestants take heed how they do irreverently behave themselves in participation of these holy Mysteries, lest we give them occasion to say, That we have nothing but common Bread and Wine, empty of all Sacrament. Let us as humbly & meekly address our selves to the Table of the Lord, as they can do, who believe the very substance of Christ's Body and Blood is there. And indeed it is but natural to approach with a great deal of reverence and devotion, unless we be of a make different from other Men, who use to be affected with every thing that doth but relate unto that which is dear unto them. The Man in * *Achilles Tatius*, who found a Treasure in the Ground, ἡ τόπον τὸ εὕρεσθαι ἐτίμησεν, βωμὸν ἤγειρεν, &c. *He did honour to the place where it was found; he built an Altar, he offered Sacrifice, he crowned that piece of Earth.* Such a passion of love it was (I believe) that

made the Antient Christians do honour to the very Day of our Saviour's Sufferings, to use the Sign of the Cross on which he suffered, to look towards the place where he was crucified and buried; and much more should it make us highly to value the Signs of his Body and Blood, and in a serious reverent manner receive them as the sweetest Tokens of his love.

§ VII. I have said the more of this here, because I shall not fill the ensuing Treatise with any Disputes. And because I intended it should be a Practical Discourse, I have waved the Controversie concerning the Persons who are fit for to receive. Let it be sufficient here to say with *Justin † Martyr*, *Ἦς ἑδενὶ ἄλλω μελαχρεῖν θέον ὅτιν, ἢ πρὸ πεισθόντι ἀληθείᾳ ἐστὶ τὰ διδασκαλικά ὑφ' ἡμῶν, καὶ λυσσάμενον τὸ ὑπὲρ ἀφέσεως ἀναστρώων καὶ εἰς ἀναγέννησιν λαβεῖν, καὶ ὕτως βιώντι ὡς ὁ Χεῖρος παρέδωκε*, i. e. *We suffer none to partake of it, but him who believes the things that we teach to be true, and that is washed in Baptism for the remission of sins and regeneration, and that lives so as Christ hath delivered unto us.* He therefore that is baptized, and instructed in the Faith of Christ, and professes to live accordingly, and doth nothing that is destructive to this Profession, ought not to be rejected from our Communion. But as of the Passover a Stranger, or an uncircumcised Person, though an *Israelite*, might not eat; so neither may an unbaptized Person, or one that doth not profess our Religion, partake of this Supper. And as

† *Apolog.* 2.

they

they were to cast out then all unleavened bread, so are we to keep the Feast perpetually, and to purge our selves of the old leaven, that we may become a new Lump.

And that we may be well instructed in our Duty, I have shewn in the following Treatise,

First, What is the End of this holy Action.

Secondly, With what Preparations we must approach to the performance of it. And

Thirdly, What Affections will best become us when we are performing it.

Forthly, How we should behave our selves afterward. And

Lastly, What Benefits we shall reap thereby.

And because I know the great Quarrels are about the lives of Men (which is the last thing in *Justin's* words) I have said something in the end of the Discourse, which may tend to the satisfying of us, who are those wicked Persons that are to be excluded.

§ VIII. If in the first part of this Treatise I have interspersed a little of the *Heathen* learning, and endeavoured sometimes to illustrate things out of their customs, it need not seem a wonder to any considering person: And let me make a brief Apology for it, and so put an end to this Preface. I can very easily demonstrate that no small part of the *Heathenish* Mythology and Divinity was fetcht from the Hebrew stories and practices. As the Greek * Poet saith of the

* V. Euseb. l. 10. præp. Evang. & Clem. Alex. L. 1. Strom.

Cretians, that they were always lyars; so I may say of the Greeks themselves, that they were always thieves. Though they bragged that all Learning came from them, yet in truth they were but like the Crow, as *Tatianus* his expression of them is) ἐκ ἰδίοις ἐπι κεκοσμημένοι πτεροῖς, not adorned with their own Feathers, but with those they had stolen from their Neighbours. That worthy Author hath well observed (toward the latter end of his Oration against the Greeks) that they drew their Dogmata or assertions (though unskilfully) from the fountain of holy Writings; and having busy and inquisitive minds, whatsoever they found in *Moses* or other Divine Philosophers, they endeavoured ἀναχαράττειν, to set another stamp upon it, and make it pass for their own. And this they did for two reasons (as he saith) first that they might seem to others to have brought forth some new thing, that was not known before; And secondly, That what they did not understand of the truth, they might cause by their artifice of words to pass for Fables in the World. And it is very considerable (methinks) that † *Marinus* reports of *Proclus*, though a Philosopher of younger times; how that he observed the *Roman*, the *Phrygian*, and the *Ægyptian* Feasts with all New Moons, and that λαμπρῶς καὶ ἱεραρεπῶς, in a most splended and ceremonious

† *Marinus in vita Procli.*

manner. And, in brief, he saith || that he kept religiously the most famous Feasts of every Nation, after their own manner and custom; and composed an Hymn, which he sung, containing the praises of the Gods of several Nations. For he had this saying frequently in his mouth, *That a Phylosopher ought not to address his service to the fashion of one City, or some Countreys rites, but to be τὸ ὅλος κόσμος ἐρεθάνηλω skilled in the sacra or holy offices of the whole world.* And it is very likely that this was the principle of several Philosophers before him, it being a Character that *Pausanias* gives of the Greeks in general, that they were * δεινοὶ τὰ ὑπὲρ βίαν ἐν παύματι τίθεσθαι μείζονι, ἢ τὰ οἰκῆα, strangely prone to have the things of another Country in greater admiration than those of their one. Which agrees very well with what the Scripture saith of them, that the *Athenians* were always hearing or telling some new thing, *Acts* 17. 21. and that even in matters of their Religion they were δεισιδαιμονέστεροι, very apt to reverence every Deity that they heard of. Hence it was, that they worshipped the *unknown God*, which *St. Paul* tells them, was the true and living God which made all things. This God was worshipped among the *Jews*, and as *Nazianzen* saith, that when they speak of the *Elisian Fields*, they were † ἐν παντασίᾳ τὸ καθ' ἡμᾶς ᾤδα δέσσειν, in a conceit

|| Τὰς ᾠγὰς πᾶσιν, ὡς εἰπεῖν, ἐπισήμους ἐορτὰς, καθάπερ ἐκάστοις πάτρεσσιν, δρῶν ἐνθέσμως διέλεχσε. * *In Beat.* † *Orat.* 20.

of our Paradise, which they took out of *Moses's* Books, with the change of the Name only. So I may say, that when they invented the rest of their Poetical Divinity, their Dreams were the Offspring of some real things, which they had seen or heard out of the Book of God. I will instance but in four, which are not commonly observed, so far as I have read *Hercules* is called by the Dark Poet, || τεῖσσι τριῶν, *the three nights Lion, whom the sharptooth'd Dog of Neptune swallow'd up within his jaws.* This Dog of Neptune, the Sea God, (saith *Isaac Tzetzes*) is the Whale, and *Hercules* hath the Epithet of *Three nights*, because being swallowed, he lay three days ἐν πύχῃ in the Whale, which he calls Nights, because the Belly of the Fish was ἀφωτιστός καὶ σκοτεινός, without all light, and black as the Night. This seems to me to be but a corruption of the Story of *Jonah*, which might well be known to the *Heathens*, and easily applied to *Hercules*. For it is observed by *D. Kimchi*, that there is not so much as the name of *Israel* in all the Prophecy of *Jonah*, because he was sent only to *Heathens*. And he was embarked in a Vessel going to *Tarshish*, or *Tertessus* in *Spain* (as *Bocartus* hath proved) in which part of the World it is well known the *Tyrian Hercules* was most worshipped. Now it hath been the manner of the World to attribute all

|| *Lycobaron.*

strange

strange things, that were done by others, to some one person famous among them; as all witty Stories and Jestes are at this day fathered upon him, that is most noted by us to abound with them; and so they might easily tell the Story of their *Hercules*, when it was once noised among them, because they ascribed all wonders and miracles to him.

A second instance I may give in the Fables of *Iphigenia* and *Julia Luperca*. The former of which being to be sacrificed to *Diana*; an *Hare*, or as some say, an *Heifer*, came running in the middle (and Thickets, as it were) of the Greek Army, which by the counsel of their Prophet, they offered instead of her. The latter having the Knife just at her Throat (as it was at *Isaac's*) an *Eagle* came, and ἀρπάζει τὸ ξίφος, snatcheth away the Knife out of the Priest's hands, and threw a young *Panther* near to the Altar, which they offered for her. These two stories are but a depravation of two in the Scripture concerning *Isaac*, and *Jephtha's* Daughter, which they have jumbled together. And therefore the same *Isaac Tzetzes* in his *Scholia* upon *Lycophron*, adds these words to these Stories; You cannot but remember τὸν ἀντὶ Ἰσαὰκ κεινὸν ἐν φυτῷ Σαβὲκ δεδε-
κνύον, the Ram which instead of *Isaac* was caught in the Bush *Sabek*, (so the LXX. read those words 12. & 13.) as I think I should have done, if he had not noted it to my hand.

But those Verses of *Homer* on which **Porphyr*-

* ἀπὸ Νυμφῶν ἀντ.

ry writes his Book *πρὸς ἀνδρ. Νυμφῶν*, are as like to David's words in *Psal. 139. 15.* as any thing can be, if we receive *Porphry's* Comment upon them. And according to *Tatianus* his computation, *Homer* lived not long after his time, and so might have some knowledge of his Songs. David's words are, *I am fearfully and wonderfully made, &c. and curiously wrought in the lowest (part of the earth.* Where the Word *ἡτορη* (which we render *curiously wrought*) is by *Val. Schindler* interpreted *Contextus sum*, I am weaved: and the Verb doth signifie *acupingere*, &c. to work curiously with a needle, or otherwise. The words of *Homer*, which I say do answer to these, and describe the Body of Man as wrought in a loom, and rarely weaved, are in his Story of † *Ulysses*, where he speaks of a Cave, and saith,

Ἐν δ' ἰσοὶ λίθοι περὶμήκεας, ἔνθα' εἰς Νύμφας
 φάρεα ὑφαίνουσι ἀλιπόρφυρα, θαῦμα ἰδέσθαι.

*There do the Nymphs, a wonder 'tis to see,
 Their purple Garments weave most curiously;
 From of long Stones their threads are drawn--*

And *David* saith, That he was wrought in the *lowest parts of the Earth*, i. e. the Womb; so he here speaks of an *Antrum* or Cave, in which the *Nymphs* or Souls making bodies, did reside. The Instruments or Tools from whence

† *Odyss. N.*

they drew their Yarn, which he calls great *long Stones*, *Porphyry* interprets to signifie the bones of the body, which are hard like unto stones, which uphold the flesh, and unto which it is fastned; and these Purple coloured garments are (saith he) ἡ ἐκ αἱμάτων ἑυφαινομένη σάξ, the flesh which is weaved or wrought out of blood, which is (as it were) the Coat wherewith the Soul cloathes it self. To this answers that in *David*, that he was curiously wrought or weaved in the Womb. And then θαῦμα ἰδέσθαι, is expressly the same with those words of *David*, *I am fearfully and wonderfully made, and marvellous are thy works*. And it is a wonder (saith the same *Porphyry*) whether we look πρὸς τὴν σύστασιν, at the rare fabrick and composition of the body, or πρὸς τὴν σύνδεσιν ὅτε τοῦ ψυχῆς, or at the no less strange conjunction of it with the Soul.

Neither is this the single conceit of *Porphyry*, but he that will read *Joh. Protaspatharius* upon that Verse of *Hesiods*,

Τῇ δ' ἰδὼν εἴσαιτο γντὴν, περιβαλοῖτό τε ἔργον

will soon see, that he also thought *Homer* to have described, in those words, the texture and formation of our bodies in the Womb. For he saith, by the Web he advises the Woman to weave on the twelfth day of the Moon, is meant a Physical Mystery concerning the ge-

|| In his ἡμέραι.

neration

neration of our bodies, which he there explains; and for a proof of what he saith, he directs us plainly to this place of *Homer*, which I have recited. But I have no list to prosecute this any further.

There is another instance that suggests it self to my thoughts, and I should have taken it for a corruption of the Story of *Elias* calling for fire from Heaven to consume his Sacrifice, had not *Pausanias* assured us that he saw it with his own Eyes. But it will clearly shew how studious those false Gods were to imitate the God of *Israel*, and render what I have said very probable, which makes me think it fitting to be here related. Some Priests he * saith in *Lydia* (who worshipped after the *Persian* manner) used to call upon he knew not what God, in a barbarous form of words not to be understood by the Greeks, and presently the Wood that was upon the Altar was kindled without any Fire, and appeared all in a bright flame. I could easily shew, that these barbarous words were *Abraham*, *Isaac* and *Jacob*, *Sebaoth* and such like, and in all probability the God they invoked was the unknown God, and the Example they Apishly followed, was that great Prophet.

And indeed the Prophet *Elijah* did therefore call for fire from Heaven, because all Sacrifices at *Jerusalem* were consumed and eaten only by

* ἀνδρὶ ὃ δὴ πρὸς ἀνάγκη πᾶσα ἀφθίῳαι τὰ ξύλα, καὶ
 θεοφανή φλόγα ἐκ αὐτῶν ἐκλάμψαι. *Pausan. Eliac. prior seu L. 5.*

the Holy Fire which God sent from above to them. The Devil therefore in this thing may have seemed to endeavour that his Offerings might sometimes correspond with those of the Temple of God. And so *Pindar* gives us another instance how that the *Rhodians* being about to offer Sacrifice to *Jupiter*, had forgotten to bring Fire along with them to his Altars, but he being loth it seems to lose this fat oblation,

Ξανθὴν ἀγαγὼν νεφέλῳ
Πολὺν ὥσε χρῦσον.

did bring a yellow Cloud over them, and rained much Gold upon the Altar. This *Golden shower* (as an excellent † Person of our own doth interpret it) was nothing else but a *shower of fire* which devoured the Sacrifice, in imitation of the Sacred Story. No wonder then if in other things as well as these, they were forward to transcribe the holy Writ; and let it not be imputed to a vain and affected ostentation of learning, if I sometimes use their customs for an illustration of sacred matters.

But the following Discourse is interlaced with so few of their Authors, that perhaps it doth not merit this Apology, and therefore I will cease it with this double desire: The one is to my Reader, that if he understand not every Line in the first part, yet he would not throw away the rest, which are fitted to his practice: The other is to God, that he would bless it to those Ends for which it is designed. *Amen.*

† Dr. Cudworth.

Menſa

Menſa Myſtica.

SECT. I.

The Introduction.

THE Sacraments being not unfitly called by an ancient Writer, ^a *The Garments that are caſt about our Saviour*, and it being the profeſſion of Divines, to labour to ſee the naked face of truth; it is moſt worthy our pains, to open and reveal thoſe ſecrets that lie hid and veiled under ſymbols and ſenſible things.

And to ſay the truth, theſe Veſtments are ſo thin and transparent, that the truth doth ſhine through them, and ſhew it ſelf to well-prepared minds. They are but like to thoſe thin Clouds wherein the Sun is ſometimes wrapped, which render its body the more viſible to our weak and trembling Eyes.

I cannot pretend to have converſed much with bare-faced truth, yet having been drawn to publiſh a few thoughts concerning Baptiſm, I ſhall

^a Τα περιέμβρά σοι ſυμβολικῶς ἀμφέσματα. Dionyſ. cap. 3. Eccleſ. Hierarch.

now further endeavour to unfold those mysteries that lie hid under the coverings of Bread broken, and Wine poured out, in the Sacrament of the Lord's Supper, that Men may not (*Ixion*-like) embrace a meer Cloud instead of God himself. My sight is not so sharp, as to discern the very flesh and blood of Christ in those forms and shapes of Bread and Wine; no more could that Eagle-eyed Author I mentioned, though he thought he could see as far as the Cœlestial Hierarchy, which will appear to any one that shall be at the pains to read him. Yet I am so far from thinking that they are meer signs of what Christ did for us, or only representations of the Benefits we receive by him, that I am perswaded they exhibit our Lord himself unto believing minds, and put them into a surer possession of him.

The truth commonly lies between two extremes, and being a peaceable thing, cannot join it self with either of the directly opposite parties. And therefore I shall seek for her in a middle path, not bidding such a defiance to the *corporeal* presence, as to deny the *real*; nor so subverting the tancy of a maraculous change into a cœlestial *substance*, as to level these things into meer *shadows*.

A

WOW

D

Or, a Discourse of the Lord's Supper. 3

A short Prayer.

AN D vouchsafe, O Lord, to every one that peruses this Book, the Illumination of thy holy Spirit, to understand those things which are faithfully declared therein, accordingly to thy Mind and will: And work in all their hearts most devout affections to our Blessed Saviour, and to that commemoration of his Sacrifice, which He hath Ordained; for our increase in Faith, and Love, and Holy Obedience. Amen.

C H A P. I.

The first end of this Holy Feast, was a remembrance of Christ. What it is to remember him. The Passover appointed for a memorial. Two things which in this feast we commemorate. And our commemoration is made two ways; to Men and to God. From whence we may infer two senses, in which it may be called a Sacrifice.

First then this holy rite of eating Bread broken, and drinking Wine poured out, is a solemn commemoration of Christ; according as he himself saith to all his Apostles, *Luke 22. 19.* and particularly to *St. Paul*, who twice makes mention of this command, * *Do this in remembrance* (or for a remembrance) *of me.* His meaning is not, that we should hereby call him to mind (for we are never to forget him) but rather that we should keep him in mind, and endeavour to

* 1 Co. 11. 44. 25.

perpetuate his Name in the World, and propagate the memory of him and his benefits to the latest posterity. Now this is done by making a solemn rehearſal of his famous Acts, and declaring the ineſtimable greatneſs of his Royal Love. For *ἀνθυμις* doth not ſignifie barely *recordatio*, recording or regeſtring of his favours in our mind; but *commemoratio*, a ſolemn declaration, that we do well bear them in our hearts, and will continue the memory, and ſpread the fame of him as far, and as long as ever we are able.

I hope that none will conceive ſo little to be meant by this word, *remember* or *commemorate*, as a naked mention of his Name with our mouths, or a dead image of him in our minds. For all theſe words, to *know*, *believe*, *meditate*, *remember*, and the like, are hearty words, and full of life. Though they ſeem to ſpeak only *actions of the mind*, yet in holy language they include in their comprehension *the affections of the heart*. Cold, pale thoughts which have no feeling of themſelves, nor leave any footſteps or memorials behind them, are as good as none at all. And therefore I underſtand hereby a very warm ſenſe in the Soul, which begets and ſtirſ up ſuch motions in the heart, as the conceived object is apt to raiſe.

Suppoſe you have been in deep love with any perſon, and have loſt the half of your ſelves, when you remember the death of that Friend, the image of him is ready to rob you of your Lives, and make all the blood retire to your Heart, as
if

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if Death were about to surprize the main Fort of Life. But on the contrary, if you think of that person as alive, the remembrance of him makes your spirits dance, and the blood to run into your Cheeks, and smiles to sit on your Forehead, and breeds a pleafance in your whole Man. Juft fo would our Saviour be remembered by you, that the thoughts of him may even kill you with grief, and transport you with love, and captivate your wills, and engage all your affections, that they may be at his command, and iffued forth at his pleafure. As you think of a Friend, of a Father, of a Wife, or a Husband, or any one that hath got the poffeffion of your heart, fo think of him.

By which examples you may fee, that I intend not a natural paffion, and fenfual commotion in your Soul, but a well-grounded affection.

When we read a true History, or a Romance, we are apt to fide with fome perfons in the ftory; and when we meet with a Duel, we favour one of the Combatants, and are fenfible of his wounds, and forry for his fall; as on the contrary we are glad he comes off a Conqueror and wins the Field. So may a Man when he thinks of Chrift and his Tragedy, conceive a natural hatred and indignation at the treachery of Judas, and the vile malice of the Pharifees, and be much moved to fee him ufed in fuch an unworthy manner; it may be fetch fighs from his Heart, and tears from his Eyes, and put him into fuch a huge paffion, as if he fuffered with him. But if

all this have no effect in his Life, and produce no answerable fruits afterwards, it is no more than a natural motion, and is void of the divine and heavenly spirit.

We must remember Christ therefore, as *Neemiah* desires God to remember him, by doing good : Or as we remember our Creator, by a true subjection of all our faculties to his Sovereign Will.

Then we remember him as we ought, when we get him formed in our hearts, and have a more living image of him left in our minds ; when it stirs and is busie in our souls, and awakens all other images, and calls up all divine truths that are within us, to send them forth upon their several imployments into our lives.

Now for the fuller understanding of this matter, you must know that the Paschal Supper (which is called by *Greg. Naz.* very elegantly, *τύπος, τύπος ἀμνηστίας*, a more obscure type of this type) was instituted for a remembrance, and was a Feast of commemoration, as will soon appear if you look but a while into the particulars of it. And first you must observe that the very day of the Pasover was *לזכרון* for a memorial of this miraculous deliverance out of *Egypt*, as you may read *Exodus* 12. 14. and therefore they are bid, *Exodus* 13. 3. to remember this day, in which they came out of *Egypt*, out of the house of bondage, &c. Thence, it was that they were commanded to eat the Lamb with bitter Herbs (*Exod.* 12. 8.) for
a remembrance

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a remembrance of their hard bondage in *Egypt*, which made their lives bitter unto them; *Exod.* 1. 14. So was the unleavened Bread, the Bread of affliction, in remembrance that they brought their Bread out of *Egypt* unleavened (*Exod.* 12. 34.) and were there in great servitude (*Exod.* 13. 3.) so that their soul was even dried and parched in them. The later Jews have added the *charoseth*, which is a thick sawce, in memory of the Clay and Morter which they wrought in; and they use *red wine* for a remembrance that *Pharaoh* shed the blood of their Children. To which may be added, that God required there should be a rehearsal to their Children of what the Lord had done for them, that so this feast might be for a sign upon their hand, and for a memorial between their Eyes to all Posterity, as you may see, *Exod.* 13. 8, 9. And thence it is that the *Jews* call that section of the Law, or the Lesson which they read that night, the *Haggadah*, annunciation or shewing forth, because they commemorated and predicated both their hard services, and God's wonderful salvation, and the praises that were due to him for so great a mercy.

It is easie now to apply all this to our present purpose, if we do but consider that this likewise is a holy Feast. Whence it is called the † *Lord's Supper* (not only because he appointed it, but because he was the end of its celebration) and

* 1 Cor. 11. 20.

an entertainment at the † *Table of the Lord.*

This Feast our Saviour first keeping with his Apostles, who were *Jews*, he makes part of the Pasover-*cheer* to be the provision of it. For he takes the Bread and Wine, which used to go about in that Supper through the whole Family, to signifie his broken Body, and his Blood which was to be shed. Now this was to be in commemoration of a deliverance wrought by him, from a greater tyranny than the Israelites were under, which made all the world groan, and was ready to thrust us all below into the Devil's fiery Furnace. And therefore as it is said, *Exod. 13. 8.* thou shalt *shew* thy son in that day, saying, This is done, &c. So the * Apostle (in a manifest allusion to that phrase) saith, that when we eat this Bread, and drink this Cup, we do *shew* forth the Lord's Death until he come. So that we may conclude, that in this Feast in honour of Christ, we are to make a rehearsal of his famous acts, to proclaim his mighty deeds, to speak of the glorious honour, of his Majesty, and of his wondrous works, and to endeavour that † one Generation may praise his works to another, and declare his mighty acts, that they may speak of the glory of his Kingdom, and talk of his power.

And indeed it should seem, that the memory of a thing is by nothing so sensibly preserved, and so deeply ingraven in Mens minds, as by

† 1 Cor. 10. 21. * 1 Cor. 11. 26. † Psal. 146. 3, 4, &c.

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Feasts and Festival Joys. For it hath been the way of all the World, to send to Posterity the memory of their Benefactors or famous Persons, by instituting of such solemn times, wherein Men did assemble together, and by the Joys and Pleasures of them, more imprint the kindneses and noble achievements of such Worthies, in their minds. So we find among the Greeks their *Αἶνῆς* in honour of *Æacus*, their *Αἶνῆς* in honour of *Ajax*, and in latter times there *Ἀντιστήναι*, and such like, in remembrance of the merits of such persons, and how highly they deserved of the places where their Feasts were celebrated. In like sort the Jews had their Feasts in memory of some great and rare passage of divine Providence, though not of any particular persons, lest they should be tempted to worship them as their *Saviours*, according as the custom of the Heathen was. But all worship being due to our *Lord and Saviour*, he thought fit in like manner to appoint this Feast to be as a *Pasover* unto us, a holy solemnity that should call us together and assemble us in one Body, that we might be more sensibly impressed with him, and that all Generations might call him Blessed, and he might never be forgotten to the World's end.

Now of *two things* it is a remembrance; and *two ways* we commemorate or remember them;

I. It is instituted || *εἰς ἀνάμνησιν τοῦ Σωτηρίου*

|| *Justin Martyr Dialog. Cum Tryph.*

αὐτὸν

αἶμα, &c. for a remembrance that he was embodied for those that believe on him, and became passible for their sakes. The Bread and the Wine are in token that he had a true body, and that the word was made flesh. For thence *Tertullian* and *Irenæus* do confute *Marcion*, who denied the truth of Christ's flesh, and made his Body to be a phantastical thing; because then real Bread and Wine could not be a Figure of it; and so *Theodoret* saith out of * *Ignatius*, that some (*Simon* and *Menander* I think) did not admit εὐχαριστίας καὶ προσφορῆς, thanksgivings and offerings, (viz. of bread and Wine in this Sacrament) because they did not confess that it was the flesh of our Saviour.

Now with what affection we should call to mind this love, that God would appear to us not by an Angel in a bright Cloud, not in a body of pure air, but by his Son in our own flesh, I leave your own hearts to tell you. Methinks, we should wish that all the World could hear us proclaim this love; and that even the Fields and Forests, i. e. the most desolate and heathenish places might resound our joyful acclamations to him. We should wish to feel something of ecstasie, and to go out of our selves, when we think of him. For,

II. It was instituted † εἰς ἀνάμνησιν τοῦ πάθους, in commemoration of his passion and sufferings for us. As the *Bread* and *Wine* do commemorate the truth of his body; so do *Bread broken* and

* *Dialog. 3.* † *Iust. Mart. lb.*

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Wine poured out, commemorate the truth of his sufferings for us, which those phantastical people in the first times did no less deny. And the Bread and Wine being given to us severally, not both together, do clearly tell us that he was really dead, his vital Blood being separated from his Body, and his Veins and Heart being emptied of it. This is that miracle of love, which the Apostle saith we should shew forth till he come: This is that famous act which never ennobled the story of any person, that the Lord would purchase Enemies by his own Blood; yea by the Blood of the Cross reconcile them to himself. The thoughts of this is able to wound a heart of Marble with love, and to turn a Rock into a Fountain of Tears, and to unloose the tongue of the dumb, that they may speak the honour of his Name, and shew forth his praise. And therefore because this was such a singular instance of love, and because it contains in it so many secrets (which we should have before our Eyes) it is the chief thing that we are to make a remembrance of.

But, as I said before, there are two parts of this Commemoration, and it cannot be contained within the bounds of this World, but we must make it reach as far as Heaven. For,

1. We do shew it forth and declare it unto Men, which is sufficiently clear by all that hath been said. We do publish and annunciate unto all, That he is the Saviour of the World, and that he hath died for us, and purchased blessings

sings thereby beyond estimate and account of humane thought. And further the word *καταγγέλλειν* may import, that we do extol, predicate, magnifie and highly lift up in our praises this great benefit, so that all may come to the knowledge of it, as far as is in our powers to procure. This commemoration the Minister chiefly makes unto the people, and all the people together with him to all that are present, so that all may wonder at his love.

When our Saviour therefore saith, *Do this in remembrance of me*, the meaning is, do this in remembrance that I dwelt in flesh, in memory of what I suffered; in memory of the infinite price of my Blood which I shed for you; in memory of the Victory that I have obtained by it over the Enemies and Tyrants of your Souls; in memory of the immortal glory that I have purchased for you: Celebrate this Feast in memory of all these things, and when I am dead, let me always live in your heart. Tell them one to another in a solemn manner, and declare them in the face of my Church. Let all Ages know these things, as long as the World shall last; that as the benefit is of infinite merit, so may the acknowledgment be an eternal memorial. Be so careful in doing this, that when I come again I may find you so doing.

2. We do shew forth the Lord's Death unto God, and commemorate before him the great things he hath done for us. We keep it (as it were) in his memory, and plead before him the

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Sacrifice of his Son, which we shew unto him, humbly requiring that grace and pardon, with all other benefits of it, may be bestowed upon us. And as the Minister doth most powerfully pray in the virtue of Christ's Sacrifice, when he represents it unto God; so do the people also, when they shew unto him what his Son hath suffered. Every Man may say, Behold, O Lord, the bleeding wounds of thy own Son; remember how his body was broken for us; think upon his precious blood which was shed in our behalf. Let us die, if he have not made a full satisfaction. We desire not to be pardoned, if he have not paid our debt. But canst thou behold him and not be well pleased with us? Canst thou look on his body and blood which we represent to thee, and turn thy face from us? Hast thou not set him forth to be a propitiation through faith in his blood? O Lord then suffer us sinful creatures to plead with thee. Let us prevail in the virtue of his sacrifice for the graces and blessings that we need; and hide not thy self from us, unless thou canst hide thy self from thy Son too, whom we bring with us unto thee. In this sort may we take the boldness to speak to God, and together with a representation of Christ, we may represent our own wants, and we may be confident, that when God sees his Son, when we hold up him (as it were) between his anger and our Souls, he will take some pity, and have mercy upon us. Just as a poor Man, pleading with a King, commemorates to him the worthy deeds of some of his Ancestors, or makes mention

mention of the name of some high Favourite, for whose sake he desires his Petition may be granted : So it is with us when we come before God to request mercy of him ; we can hope to prevail for nothing, but through the Name of our Lord, whom we can never mention with so much advantage, as when we solemnly commemorate his sufferings and deservings. For then we pray and do something else also which God hath commanded ; so that there is the united force of many acceptable things to make us prevalent. And hence I suppose it is, that ^a *Isid. Pelus.* calls the Sacramental Bread ἀσπον πρὸς θεῶν, the Shew-Bread (as we render it) which we set before God as that stood always before his face in the time of the Law, that God looking upon it, might remember his people *Israel for good.*

It will not be unprofitable to add, That this was one reason why the Ancients call'd this action a Sacrifice (which the *Romanists* now so much urge) because it doth represent the Sacrifice which Christ once offered. It is a Figure of his Death which we commemorate, unto which the Apostle *St. Paul* (as a Learned ^b Man conceives) hath a reference, when he saith to the *Galatians*, *That Jesus Christ was set forth evidently before their eyes, crucified among them.* They saw (as it were) his Sacrifice on the Cross, it was so lively figured in this Sacrament. And it is very plain, that *St. c Chrysostom* (or whosoever

^a L. I. Epist. 123. ^b L' Empeur. Gal. 3. ^c Hom. 27 τὸ ἐν ἡμῶν καὶ ἐν ἡμῶν ἡμῶν πρὸς θεῶν,

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was the Author of those Commentaries) understood no more, when as he thus speaks, upon the Epistle to the Hebrewes; *What then? do not we offer every day? yet we offer by making a commemoration* (ἀνάμνησιν) *of his death. And we do not make another sacrifice every day, but always the same, or rather a remembrance of a Sacrifice.* Such an unbloudy Sacrifice, which is only *rememorative*, and in representation, we all acknowledge. And if that would content them, we make no scruple to use *Eusebius* his words, who saith it is a *remembrance instead of a sacrifice*^d; and in another place, *We sacrifice a remembrance of the great sacrifice*^e. And so every Christian is a Priest or a Sacrifice when he comes to the Table of the Lord. For as our Lord saith to his Apostles, *Luke 22. 19. Do this in remembrance of me?* so he saith to every private Christian the same words, *1 Cor. 11. 24. Only there is this difference that Do this, &c. in St. Luke, doth manifestly refer to those words before, To take Bread, give thanks, and give to others, (which is only the Ministers work;)* but in *St. Paul, Do this, &c.* refers to, *Take eat*, which immediately precedes and this is to be done by all. So that both the one and the other, in their several kinds, do commemorate Christ and represent him to the Father.

And that it is only a memorial of a Sacrifice, and not a Propitiatory Sacrifice, the Arguments

^d L. 1. Demonst. Evang. μνήμην ἀντὶ θυσίας. ^e Θύομεν τὴν μνήμην τοῦ μεγάλου θύματος.

of a Divine in the Council of ^f Trent will prove, in spite of all opposers: *Our Saviour*, saith he, *did not offer Sacrifice, when he instituted this Sacrament, for then the oblation of the Cross would have been superfluous, because mankind would have been redeemed by that of the Supper, which went before. Besides* (saith he) *the Sacrament of the Altar* (as he calls it) *was instituted by Christ for a memorial of that which he offered on the Cross? now there cannot be a memorial but of a thing past; therefore the Eucharist could not be a sacrifice before the oblation of Christ on the Cross, but shewed what we were afterwards to do.* From hence we argue, That if it was not so then, neither is it so now. We do nothing but what Christ then did; and therefore if he offered no Sacrifice, neither do we, but only commemorate that Sacrifice which he was then about to offer. Therefore a *Portugal* Divine in that Assembly made a speech to prove that it could not be demonstrated out of the Scripture, that this Sacrament is a Sacrifice, but only out of the Ancient Fathers; and he answered all the arguments to the contrary so strongly, and the Protestants arguments afterwards so weakly, that the most intelligent were of opinion, that he did not satisfy himself. But of this perhaps too much, unless the state of things among us plead my excuse.

I will add but one thing more, and so put an end to this Chapter. That it may be called a

^f Hist Conc. Trent.

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a Sacrifice, because with the Action we do offer Prayers to God for all good things : And so St.^s *Augustin* expounds that place in 1 *Tim.* 2. 1. concerning the Petitions put up at the Lord's Supper. By *Supplications* he understands the Petitions put up before the Bread and Wine be blessed. By *Prayers* he understands those whereby they are blessed and sanctified, and made ready to be given to the people. By *Intercessions* he understands the Prayers made for the people when they do partake, (for then the Minister, as if he were a kind of Advocate, doth offer them to God, and commit them to his hand) after which follow the *εὐχαριστία* *givings of thanks*, which are made by all ; for that and all other mercies that the good God bestoweth on us. whatsoever becomes of this interpretation, we need not fear to call the whole action by the name of a Sacrifice, seeing part of it is an Oblation to God of hearty Prayers and Thanksgivings (as you shall see presently) and it is not unusual for that to be said of a whole, that is exactly true but of one part. But methinks it much unbecomes Christians to quarrel about Names, especially about the name of that which should end all quarrels ; and therefore I only intended to shew how this word may be used (if we please) without danger, and how the ancient Church did understand it.

A PRAYER.

Blessed Lord, who hast ordained this Holy Feast, for a solemn and affectionate Commemoration of the condescending kindness of our most gracious Lord and Master, in taking our Nature upon him; but especially in laying down his life, nay, suffering the death of the Cross for us: Possess my Soul, I beseech Thee, before-hand, with such lively thoughts of Him, and of his love to me; and with such ardent love to Him, who hath given Himself for me; that when I come to do this in remembrance of Him, I may want none of those devout affections which becomes his presence, and ought to attend upon Him. But may so magnifie and praise this inestimable benefit, and make such a representation of it unto thy Divine Majesty, that I may obtain all that mercy and grace from Thee, which he purchased by the Sacrifice of his most blessed body and Blood.

Which I beseech Thee, give me Grace to commemorate, with such Supplications and Prayers, such Intercessions and Thanksgivings; that I may offer up unto Thee spiritual Sacrifices, acceptable unto Thee, through Christ Jesus. Amen.

CHAP. II.

It is a remembrance of Christ with Thanksgiving. For it is a Feast. The Jewish Feasts upon their Sacrifice a pattern of it, Especially the Paschal Supper, in which they sung an Hymn. Our Saviour
gave

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gave thanks and blessed when he instituted this Feast. And his Disciples kept it with gladness of heart. And all Churches ever since have celebrated it with praises and thanksgivings : From whence it is evident there are two other senses, in which it may be called a Sacrifice.

THis holy action is to be next of all considered, as a remembrance or commemoration with thanksgivings, ^h ἀνάμνησις μετ' εὐχαριστίας. And thence it is called by the name of *Eucharist*, i. e. *Thanksgiving*, according to the phrase of Ancient times. For as the Bread and Wine, the breaking and pouring out, are representations; so our *taking, eating, and drinking*, express our hearty resentments. This good cheer cannot but breed a certain chearfulness. This Divine Food cannot but fill us with gladness. After we have tasted the sweetness of Heaven and Earth, after we have feasted on that which Angels desire to feed but their Eyes withal, how can it choose but breed a spiritual joy in our souls, and make our mouths break forth into singing? If there be any Wine that makes glad the heart of Man this sure is it, which is pressed (as it were) out of the Cœlestial Vine, and tastes not of the blood of the Grape, but of the blood of God. This should send up our Souls in Songs of praise to Heaven; this should make us wish that we could evaporate our spirits in flames of love, and

^h Justin Martyr, Apolog. 2.

that our Souls were nothing but a harmony and concent, that we might always be tuned to his praises. And though the Angels have many strains of Praise that we are unacquainted withal; yet this is a note that they cannot sing ⁱ *Unto him that hath loved us, and washed us from our sins in his own blood; and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever.*

Now for the fuller understanding of this, I take these six things to be considerable:

1. That as it is a Feast, it betokens joy, and all joy at such times is expressed by Songs. If we will believe the wiser sort of Heathens, they look'd upon their publick Feasts, not only as times of ease and outward mirth, but as Instruments to raise their thoughts to spiritual things, and fill them with an inward joy. So ^k *Proclus* doth apply their customs in the *Ἀπάθεια*, to intellectual things, which, he saith, lay hid under such Ceremonies. And among other matters, he saith, That their Feasts on the first day of those Solemnities, were an Emblem of the perpetual quiet and tranquillity we should labour for in the World; knowing, *that if we be filled with God, he brings in with him a never ceasing Feast.* Do I hear a Heathen speak? Are these words dropt from the Pen of a Pagan? O my Soul that readest this, blush to think that thou shouldest celebrate a Divine Feast without a Feast, and come

ⁱ Rev. i. 5. 6, ^k Lib. 1. in *Timæum*. εἰ γὰρ πεπληρώμεθα, θεὸς αὐτί-
στον ἐοίησιν ἄγει.

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to the Table of God empty and void of God. For if they laboured to see something Divine under I know not what strange Rites; how can we, chuse but be fill'd with God, and Festival Joys, when we sit with him at a Heavenly banquet? And if we be, then there will be all the usual¹ attendants and companions of such seasons; the Soul will begin to leap and dance for joy, it will awake Psaltery and Harp, I mean all the Instruments of Praise. And so the Apostle (speaking I suppose of the Christian Feasts and entertainments) *bids them not to be drunk with Wine, wherein is excess, but be filled with the Spirit, speaking to themselves in Psalms, and Hymns and spiritual songs, singing, and making melody in their hearts to the Lord*^m. These two things did Commonly finish the Heathen Meetings; After they were well liquored with Wine, they used to sing and roar the Hymns of *Bacchus*. The Apostle therefore opposes two sorts of heavenly pleasure unto that madness, bidding them not to gorge themselves with Wine, but to crave larger Draughts of the Spirit, not to fill the air with *ἐκλεσῶ* to *Bacchus*, (as the manner was) but with Hallelujahs unto God. Full they might be, so it were with the Holy Ghost: And chaunt they might, so it were Psalms and Thanksgivings to the Lordⁿ. *They shall be abundantly satisfied with the fatness of thine house* (saith the Psalmist) *and thou shalt make them to drink of the*

¹ Luke 15.25, ^m Ephes. 5.18,19, ⁿ Psal. 36.8, *Inebriabuntur ubertate, &c. vulg.*

River of thy pleasure. Even a Heathen could say,
 ° *That the reward of Vertue is a perpetual drunken-*
ness. But then we must distinguish of drunk-
ness as *P. Ficinus* doth, who hath well noted,
 That there is one Earthly and Mundane, when
 the Soul drinks of *Lethe's Cup*, and is beside her
 self, and unmindful of all divine things. This
 is it the Apostle speaks against, in the begin-
 ning of these Verses, as a Heathenish crime. But
 there is another Cœlestial drunkenness, when
 the Soul tastes of Heavenly Nectar, and is in-
 deed out of it self, because above it self: When
 it forgets these mortal things, and is elevated
 to those which are divine, feeling it self by a
 supernatural heat to be changed from its form-
 er habit and state. This is it which the Apostle
 exhorts unto; this is it which we must long for
 when we are at the Supper of the Lord. This
 is that which the Spouse means (according to
 some Ancient Expositors) when she saith, *He*
hath brought me into his Banqueting-house (or
Wine-Cellars) *and his Banner* (or covering *) *o-*
ver me was Love. The Septuagint make it a Prayer,
 and render it thus: *Bring me into his Wine-*
Cellar, place Love over me. Which may be con-
 ceived (saith ^q one) as the Voice of the Church
 to the Apostles and Ministers, ^r *Prepare for me*
the Supper of the Lord, set me down orderly at the

° *Premium virtutis esse perpetuam ebrietatem.* P v. *Argumentum*
dialogi 2. de Justo. * For they feasted upon beds. Cant. 2.4. ^q *Po-*
lychronius. ^r *Συσκευάσαί μοι τὸ σῶμα τῷ χειρῶ, ἐν τῇ ἀγάπῃ*
τετραγώνῳ τοῦ σώματος.

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ἀγάπη, the feast of Love. There is nothing that holy Souls can more desire, than to be so satisfied with him, that their mouths may praise him with joyful Lips. This is the fruit of the spiritual inebriation, that the Soul meditate spiritual Songs and Hymns to God. And indeed, the better sort of Heathens did in their feasts sing the praises of famous Men; which good Criticks make the true original of the word *Encomium*. And so the [†] Apostle exhorts the Christians, that they would break forth into their praises of God and Christ, who were most worthy of all their Hymns.

Before I end this, let me observe, That every one may sing such Hymns as the Apostle calls for, and indite them in his own heart unto God; because a Hymn is not (as we ordinarily think) only praise in Verse and Metre, but any words of Thanksgiving that set forth the merits of him that we extol. So a Heathen will teach us, if we be still to learn it. When a Man (saith [†] *Libanius*) hath any gift given him by God, he should by way of thankfulness return something unto God: And some give one thing, some another: *The shepherd offers a Pipe, the Huntsman a Stags-head, the Poet a Hymn in metre, the Orator a Hymn without metre; and in my judgment* (saith he) *a Hymn is more valuable with God than Gold, and far to be preferr'd before it.*

Now Love will make any one eloquent; if

[†] Ἐγκώμιον ὁρᾷ τὸ ἐν κόμοις ἀδεδῆς, πρὸς ἑπαίνους ἢ ἀγαθῶν ἀνδρῶν. [†] Orat. 32. Ἀρτεμίδης ποιητὴς ὕμνον ἐν μέτρῳ καὶ ῥητορικῶς ὕμνον ἀνὰ μέτρον, δοκεῖ δέ μοι ὡς τοῖς θεοῖς ὕμνον ἡγευσίᾳ περικελεύει.

our hearts be full of God, they will run over. Thanksgiving and Praise is the natural language of a pious heart; and there is no such copious subject whereon to spend them as the Lord Christ; and in the knowledge of Christ nothing so admirable as his death; and therefore when we commemorate that, the high praises of God must be in our mouths.

II. The Jewish Feasts upon their Sacrifices do more plainly instruct us in this matter. They that offered *peace-offerings* unto God, were admitted to eat some part of them after they were presented to him, and some pieces of them ^u burnt upon his Altar. And this is called *partaking of the Altar* (which was God's Table, *Ezek. 41. 22. Mal. 1. 7.*) where they did rejoyce before him as those that were suffered to eat and drink with him. So I observe, That where there is mention made of their *eating before the Lord*, (which can signify nothing else but their partaking of the Altar, and feasting at his Table) they are said likewise to *rejoyce before him*, *Deut. 12. 7, 18. Deut. 16. 11.* in the latter of which places, after he had given command concerning the three great feasts, he adds, *ver. 14. Thou shalt rejoyce in thy feasts.* And in the latter end of King David's Reign, when Solomon was Crowned, there were sacrifices offered in abundance *for all Israel*, (as you may read *1 Chron. 29. 21, 22.*) and the people are said to eat and drink *before the Lord*

^u 1 Cor. 10. 18.

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on that day with great gladness. But the Psalmist's words are most to be observed to this purpose, *Psal. 116. 12, 13.* where to the question, *What shall I return to the Lord for all his benefits towards me?* He returns this Answer, *I will take the cup of salvation, &c.* i. e. when I offer sacrifice for salvation or deliverance that God hath granted me out of trouble, I will remember the mercy of God with all thankfulness as I feast upon the remains of that Sacrifice. For it was the manner, that the Master of the Sacrifice should begin a Cup of Thanksgiving to all the Guests that he invited, that they might all praise God together for that salvation, in consideration of which he paid these vows unto him. And in those words the ancients thought they tasted the Cup of Salvation which we now drink in the Supper of the Lord; expounding them in the analogical sense to signify ^w *ἡ μυστηρια κοινωνία*, the participation of the Christian mysteries. For in them we are to lift up Songs of praise to Heaven, as we feast upon the Sacrifice of Christ, and we are to laud his Name who hath done such great things for us, and raised up a Horn of Salvation to his people. But

III. In the Paschal Supper, when they eat the Lamb in memory of the Salvation out of Egypt, these Festival Joys and Thanksgivings were more easie to be observed. At which time the 116 Psalm was one of those that used to be

^w Chrysost. in Psal. 116.

fung. For the Masters of the Jewish learning tells us, that besides their forms of blessing and thanksgiving, when they took the Bread and Wine (which I need not recite) they likewise sung a Hymn, beginning at the 113, and reaching to the end of the 118 *Psalms*. The former part of it (to the end of the 114, was recited when they sat down to eat; and when the fourth and last Cup went about, then they sung the latter part, which concluded the solemnity. This Hymn, was called * הלל מצרי the Ægyptian Hymn, as *Abarbanel* relates, in memory of the great deliverance that God vouchsafed them, when he slew the first-born of *Egypt*, and brought them out of the House of Bondage that they might for ever serve him, and offer sacrifices unto him. And it may be noted, that the beginning of that Hymn, doth so clearly refer to that deliverance, and the latter end of it so manifestly refer to Christ (who was in the Pasover represented,) that there could not be one more fitly chosen for that commemoration. Which likewise may teach us (if we had no other light to guide us in the business) that our Lord is to be remembred with such Hymns and Praises.

It is likely the y Heathens took their custom of drinking Cups of Praises to their Gods after their Feasts, from this Jewish Original. The first

* V. Buxtorf. in voc. הלל y See the Schol. upon *Aristop.* in *Plut.* & *Equit.* but especially in *Iren.* p. 642 Φασὶ γὰρ ὅτι δαιμονήσαντες ἐπὶ ῥόφον ἀγαθὴ δαίμωνος, ἀπαλλάττεσθαι ὃ μέλλοντες, ἐπὶ τὸν Δίον σωθήσεσθαι.

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of which they drunk as soon as they had supped, and called it the Cup ἀγαθὸ δαίμονος, of their *Good Genius*. The last which they drunk for a parting-Cup, they called δίδωμι σωτῆρος, the Cup of *Jupiter the Saviour*: And in them they gave praise to their Tutelar Angel, and the greatest of their Gods, their prime Conservator. For, that this drinking was a kind of Sacrifice of Praise, and joyned with Hymns, ² *Xenophon* will teach us, who thus speaks; *When the Tables were taken away, they offered a drink-offering, and sung a song of praise, and so departed.* The Cup of Devils or Dæmons which the Apostle forbids the *Corinthians*, (1 Cor. 10. 21.) are by some taken to be these, which I have mentioned, wherewith they concluded their Feasts, after they had sacrificed unto them. It may be well so, and thus much we learn from them (who did but corrupt many good notions of Religion) that it was an ancient practice in the World, to offer praises to God as the last and best of their Sacrifices. And that this Cup which our Saviour filled to his Disciples, was truly such a Cup of Salvation, you may see by his own practice. For,

IV. Our Saviour, in imitation of the Jewish Solemnities, did institute this Supper of his with such joys as I am speaking of. For first he did ^a εὐχαρισεῖν, give thanks or εὐλογεῖν, bless and praise God. Which was not because they were going

² In *sympos.* ὡς ὃ ἀνέρεθθησαν αἱ τραπέζαι καὶ ἐπαείσαντο καὶ ἐπαιάνισαν. *Delrio* in *Ila.* 65. 11. * *Matth* 26. 1 *Cor.* 11.

to Supper, (for St. *Matthew* saith distinctly *ver.* 16. that as they were eating he took Bread and Blessed; and the Cup he took after Supper) but with a particular respect to this business, that he might teach us what the Minister should do, and all the people joyning together with him. And ^a *Paulus Fagius* thinks it not unlikely that our Saviour used some part of the form of benediction that is still in the Hebrew Books, blessing God after that manner that then was in use among the people of God, to which the latter Jews have made some additions.

2ly, They sung a Hymn before they departed, which *Paulus Burgensis* imagines to have been no other than that *Egyptian Hymn* which I mentioned before (called by some the great *Hallel*) because his Disciples were best acquainted with it. And thus much seems to be considerable, that there is not only much of Christ in that Hymn (as was noted before) but likewise that the whole multitude of Disciples, not many days before, when they brought the Lamb of God which was to be offered at the Pasover into *Jerusalem*, did rejoyce and sing Praises to God, with a part of it; as may be discerned, if you compare *Psalms* 118. 25, 26. with *Matth.* 21. 9. and *Luke* 19. 37, 38.

The ^c Paschal Lamb was to be taken up from

^b In Targ. Deut. 8. Verisimile est Christum quibusdam, quæ in his precibus continentur, maxime quod principium & finem attinet, usum fuisse, non autem aliis quæ à posterioribus Judæis addita sunt ^c *Exod.* 12. 3. 6.

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the Flock four days before the time of its offering, in conformity to which (it is like) our Saviour was solemnly now taken and brought to *Jerusalem*, just so many days before he was to be offered (compare *Matth.* 21. 17, 18. and *Matth.* 26. 1.) and as the *Hosanna* which they sung at his preparation to his Sacrifice, was taken (as you have seen) out of that Hymn, so it is probable they used no other when he was represented to them as slain and eaten by them. It will not be out of our way to observe further, That this Psalm was so remarkable, that the next day after these *Hosanna's* (when he saw they wrought nothing upon the Pharisees) he reads them their doom out of it, and declares to them his exaltation though they might kill him, *Matth.* 21. 42. *The stone which the builders refused the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.* But whatsoever become of this conjecture, and supposing the Hymn to be unknown; our Lord, no question, taught us by this practice, what we should do when we celebrate his memory. And accordingly you shall find in the Scripture.

V. That the Disciples did eat this Bread *ἐν ἀγαλλιάσει καρδίας*, with a gladness and leaping of their heart for joy; *αἰνῶντες θεόν*,^d praising and lauding God, Extolling of his Name with Hymns for all his benefits. Therefore the Apostle^e Paul calls it the *cup of blessing*, because (saith^f S. Chry-

^d Acts 2. 46, 47. ^e 1 Cor. 10. 16. ^f Θαυμάζοντες καὶ ἐκπληττόμενοι τῷ ἀφάτῳ δωρεῇ. in loc.

(*sofom*)

softom) when it is in our hands, we laud the name of God with songs of praise, wondering and being astonished at this unspeakable gift: Or as *Justin Martyr* doth expresse it, because the Minister taking the Cup, gave thanks, and blessed God, as our Saviour did, and all the people said *Amen*, making a solemn ἐπευφημία, or acclamation, and testifying thereby their hearts to be in that thanksgiving. But I need not have recourse to him; the Apostle himself in the same ^s Epistle acquaints us with it when he saith, *When thou shalt bless * with the Spirit* (i. e. in an unknown tongue) *how shall he that is unlearned say Amen at thy giving of thanks || seeing he knows not what thou say'st?* From these words εὐλογήσης and εὐχαεῖς, shalt bless, and giving thanks; *Beza* thinks that he touches upon the Lord's Supper; as you may see, *Matth.* 26. 26, 27. And besides the Apostle seems in that Chapter to direct the *Corinthians* how to handle the whole divine service so, that it might be to edification. Now having spoken concerning *Prayer* and *singing of Psalms*, ver. 14, 15. and instructing them afterwards concerning teaching and interpreting of Scripture, ver. 19, 26. in all likelihood he here tells them how to behave them selves to the same profiting of others in the Supper of the Lord, at which there were many rudenesses committed by the people. And that which he teacheth them, is to give thanks in a known tongue, that so all the peo-

^s 1 Cor. 14. v. 16, 17. * ἐὰν εὐλογήσης, &c. || ὅτι τῇ σῇ εὐχαεῖς. So the Learned Mr. *Thorndike* also.

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ple when the Minister comesto εἰς αἰῶνα καὶ αἰῶνα, for ever and ever (as S.^h Chrysostom speaks) might assent with their wishes and say *Amen*. From whence we may Collect, that giving of thanks is so considerable a part of this service, that in the Apostle's style it involves the whole of it.

VI. It may further be observed, that all Churches in the World have always used divine praises in this commemoration ; and (if we may believe ancient Records) such as are very conformable to the Jewish Benedictions at the Pass-over, " ברוך אתה, O Lord, our God, the King of the world, who hast produced bread out of the earth: and blessed art thou, &c. who hast created the fruit of the vine. And afterward; Let us bless him who hath fed us with his own, and by, whose goodness we live, &c. For so we read in ⁱ Justin Martyr and others, that in their times the Church used to praise God for all things, and particularly for those gifts of Bread and Wine, and so for Jesus Christ, his Death, Passion, Resurrection and Ascension ; beseeching the Father of the whole World to accept of the offering they made to him. And in after ages, Cyril of Hiernusalem saith, μυνημένους τοὺς οὐρανοὺς καὶ τὴν γῆν, We make mention of the Heaven, the Earth, the Sea, and all the Creatures, reasonable and unreasonable ; of the Angels, Archangels, and powers of Heaven, praising God, and saying,

^h So Justin. εὐχαριστήσαντες τὸ πρῶτον καὶ ἐπεφώνησαν τὸ πάντες τὸ λαόν. ⁱ Apolog. 2. & Constit. Apost.

Holy, Holy, Holy Lord God of Sabbaoth, &c. These do very much correspond with those Hebrew Forms, which perhaps they were willing in part to imitate, for the greater satisfaction of the Jewish Christians, who constituted part of their Assemblies. One thing more seems to be very clear, that from the *Hallel* of the Jews it was, that some ancient Christians used in the fifty days after *Easter*, to sing and ingeminate Hallelujahs in their Assemblies, as a remembrance of that great Hymn which the Prince of the Church and his Apostles sung after this Supper. This St. ^k *Augustine* takes notice of, but saith, that in his days those Hallelujahs used to be sung at other times also.

From all which we may discern a farther reason why they called this Sacrament by the name of a ^l Sacrifice; because they did *offer unto God thanksgiving* (as the Psalmist speaks, *Psal.* 50. 14.) which is one of the ^m spiritual Sacrifices which every Christian is consecrated to bring unto him. It is confessedly true, that there never was any Festival instituted by any People of the World, but one part of it was a reverend acknowledgement of God, and a thanksgiving to him for his benefits. And there never was any solemn Feast either among Jews, Persians, Greeks, Egyptians or Romans, without some Sacrifice

Ut autem Hallelujah per illos solos quinquaginta dies in Ecclesia cantetur, non usquequaque observatur, &c. Epist. 120. ¹ *In isto autem sacrificio, gratiarum actio & commemoratio est carnis Christi quam pro nobis obtulit. Fulg. de fide.* ^m *1 Pet.* 2. 5.

to

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to their Gods, Christians therefore are not without their Sacrifice also, when they keep this Feast, and such a one as is very befitting God; and which no rational Man can deny to deserve the name. For ⁿ *Porphyry* disputing against the eating or Sacrificing of Beasts unto God, denies that thereupon any ill consequence could be grounded, as if he denied all Sacrifices to him. No saith he, *Θύομεν τοίνυν ἡμεῖς, we likewise sacrifice as well as others, ἀλλὰ θύσωμεν ὡς προσήκει, only we will sacrifice according as is most meet.* And there he assigns to every Dèity its proper homage and acknowledgment belonging to it; saying that to the great God who is *ὁ ὅτι πᾶσι, He above all,* we sacrifice nothing but pure thoughts, and speak not so much as a word of him. But to those that are the off-spring of God, the Cœlestial Inhabitants, *ἢ τὰ λόγῳ ὑμνωδίας προσδιδόντες, we give Hymns and praises, which are the conceptions and expresses of our mind;* and so he proceeds to the more petty tributes paid to the lesser Gods. According then to this Heathen Divine, the praises of God may well pass for the most proper Sacrifice; and he makes account that there is none better but only *silent adorations.* A Soul breathing forth it self out of an ardent affection in holy Hymns, is more acceptable to God than the richest gums, or the sweetest Wood that can fume upon his Altars. But a whole Soul full of pure thoughts, too

*Lib. 2. περὶ ἀποχ. ἐμψ.

great to come out of the mouth, and more clear than to be imbodyed in words, is transcendent to all oblations.

But yet I would not be so mistaken, as if I thought the Christian thanksgiving consisted only in inward thoughts, and outward words; for there are Eucharistical *actions* also whereby we perform a most delightful Sacrifice unto God.

We must not when we come to God, appear before him empty; but we are to consecrate and offer unto him some of our temporal goods for the relief of those that are in want, which may cause many ° thanksgivings to be sent up by them to God. It hath been said before, that our whole selves ought to be offered as an Holocaust to God, and our love should be so great, as to spend our Souls and bodies in his service; now in token that we mean so to do, we must give something that is ours unto him for to be employed to his uses. We are to give God an earnest of our sincere and intire devotion to him, by parting with something that we call ours, and transferring it to him. Of this the Apostle speaks, *Heb. 13, 15, 16.* where the serious Reader (that can stay so long as to peruse those Scriptures which I cite) will find both praise, and likewise communication of our goods to others, to be called *sacrifices*. So that the spiritual Sacrifice of our selves, and the corporeal Sacrifice of our goods to him, may teach the Papists that we are *sacrificers* as well as they, and are made Kings

° 2 Cor. 9. 11, 12.

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and Priests unto God. Yea they may know, that the Bread and Wine of the Eucharist, is an offering (out of the stock of the whole congregation) to this service, according as it was in the Primitive times; when (as ^P Justin saith) they offered bread and Wine to the ^{πρωτεύων} chief Minister of the Brethren, who took it, and gave praise and glory to the Lord of the whole World, and then made ἐπὶ πολὺ a large and prolix thanksgiving to him that had made them worthy of such gifts. We pray him therefore in our Communion-service, to accept our OBLATIONS (meaning those of Bread and Wine) as well as our ALMS. We still make λογικῶς καὶ ἀκταπνον θυσίαν, (as Origen his phrase is) a rational and unsmoaky Sacrifice; for we offer our selves, and our Prayers, and our praises, and our goods: So that if you please, we may call the table of the Lord λογικῶς τραπεζαν, (in Theodoret's style) a rational table, where as God provides for us; so we provide for him in those that are his members, and offer upon it those Sacrifices which are most befitting either him or rational Creatures. And that you may see we are engaged to this kind of offering; it is to be observed, that the eating of the Lamb was not all the solemnity of the Passover, but they sacrificed likewise offerings of thankgivings in abundance, that there might be provision for the poor. You may understand this and a difficult place of Scripture both together.

It is said (according to our translation) in *Dent.* 16. 2. *Thou shalt sacrifice the Pasover unto the Lord thy God, of the flock and of the herd* (or Sheep and Oxen) *in the place where he shall chuse, &c.* It is well known, that the Sacrifice of the Pasover was to be a Lamb (*Exod.* 12. 5.) taken from the Sheep or Goats, and might not be of any other kind. Therefore by *קֶרֶן* Oxen, or the Herd, in this place, *Aben Ezra*, and others, understand the Eucharistical Sacrifices, which we find 2 *Chron.* 35. 7, 9. were offered in great abundance. Or as *Abarbanel* will have it, *Moses* speaks briefly of the pasover (as having sufficiently told them the manner of it before) so that we are to understand, to be wanting before *קֶרֶן* (i. e. and to be wanting before of the flock) and thus we must read them: *Thou shalt sacrifice the Pasover to the Lord, and sheep and Oxen*: Whichsoever way we take them, they tell us thus much, that there were other Sacrifices to accompany the Lamb. For the Jews were bound at the three solemn Feasts, to be very liberal and bountiful, and offer according to their abilities, that so the Levites and Strangers, the Fatherless and Widow might feast and rejoyce together with them, as you may see, *ver.* 10, 11, 16, 17.

Now Christ at this Feast having nothing else to offer besides the Lamb; he did offer himself, which was more than if the Cattel upon a thousand Hills had been burnt unto God, or all the World had been laid on its Funeral pile. In this
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he dealt the greatest Charity to the World, and by his Poverty made us rich. So that we are the more engaged, not only by their example, but by his, to offer up something unto God beside praises, that may supply the wants of those who may justly look to be refreshed by us.

To conclude then this Chapter ; We must remember always when we approach to the Table of the Lord, that we are to bring *hearts full of thankfulness*, and *mouths full of praises*, and *hands full of Alms* ; and that we may bring all these, we must bring our selves to be offered to him. Our hearts must flame with love, our minds must reek with holy thoughts, our mouths must breathe forth praises like Clouds of incense and our hands must not be lifted up with nothing in them ; but we must pay such acknowledgments unto God, that may really testify that we and all ours are his. We are to think that we come solemnly to bless the Lord for all his mercies, and especially this great and rich one, that he hath given his Son to die for us, and that he hath purchased forgiveness, repentance, grace and salvation by his death on such desirable terms ; and we must think likewise, that *bles-sing* of him includes in it self such good works as will provoke others for to bless him.

If you would briefly understand therefore what the meaning of this holy Rite is, remember, that it is a *Commemoration of Christ and his death, with hearty thanksgivings for all the benefits that we receive thereby.*

A PRAYER.

Blessed be thy Name, O Lord, who hast made our Religion such a chearful service of Thee; and hast given us such abundant cause to give Thee praise and thanks perpetually; or rather to sing joyful Hymns, in honour of thy holy Name, who hast not thought thy Son too great a Gift to bestow upon us; and in honour of our blessed Saviour and Redeemer, who hath not thought his own life too much to part with for us.

Yea, we ought to give thanks and rejoyce, that Thou hast instituted this holy Feast, to be an everlasting thanksgiving for Him, and to Him: And especially, then to have our hearts as full of joy as they can hold; when we come to partake of it; to think that we are so highly favoured by Him, and beloved of Him.

Blessed be thy Name, that I am already thus disposed to bless and praise Thee, which is an earnest of the power of thy holy Spirit, to be with me, to excite and stir me up to the highest degree of joy and thankfulness, when I come into thy presence, to feast with Him, at Thy holy Table.

O fill me then with admiring thoughts of his astonishing Grace; that I may be filled, as the Apostles were, with gladness of heart; triumphing in the honour Thou hast done me, in making me so nearly related to the Lord of Life and Glory. Of which had I a full sense, I know it would transport my spirit, from all these little things here and fill me
with

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with joy unspeakable and full of glory.

Vouchsafe me as much of this, as Thou in thy wise goodness shalt think fit to impart unto one, that is unworthy of the least of thy mercies. For all which, inable me then, as I do now, to bless and praise The : And with a chearfull heart to make Thee, together with the oblation of my self, both Soul and Body, the oblation of some part of those good things, which thou hast blessed me withal. As an earnest that I intend, not to forget to do good and to communicate; with which Sacrifices, I know, Thou art well pleased, through Christ Jesus.

To whom with the Father, and the Holy Ghost be endless praises. Amen.

C H A P. III.

The third end of this feast, is to be an holy Rite whereby we enter into Covenant with God. For God hath made it an act of worship whereby we acknowledge him, and engage our selves to him. As we eat at his Table, we profess our selves to belong to his Family. By feasting at the same Table, Covenants were anciently made. Especially by feasting on a Sacrifice.

The eating of this sacrifice is a solemn Oath of fidelity to him. As appears by what the Heathens thought of the Devotions of the ancient Christians.

THere will be no such cause of joy as the former Discourse hath spoken of, if we be
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not faithful unto God and his Son Christ. And therefore we must further consider this action, *as a Rite whereby we enter into Covenant with him.* This is included in our *taking* the Bread and Wine, as well as in our *eating* and *drinking* of them; and was expressed before, when I said, we must offer our selves to God as the greatest act of our thanksgiving. That offering of our selves is such a thing, that it puts us out of our own power; and besides, we enter here into strict ingagements never to resume or draw back our selves again, never to challenge any right to have our selves in our own disposal. We make a solemn agreement with the Lord Jesus, that he shall dwell in us, and possess himself of all our faculties, as the sole Lord and Governour of our Souls. Though this hath been done once already when we were baptized, so that we cannot reverse the deed, nor cancel the Bond that is between us, yet seeing the matter of the Covenant is alway to be performed, and more than one World depends upon it; God thinks fit to take new security of us, and strengthen our obligations, lest we think of letting the debt run on unpaid one day after another, till we be quite Bankrupts, and have nothing left whereby to discharge it

We are also apt to think, that we stand indebted unto God in no great sum; and that though we should spend prodigally till the latter part of our life, yet we should have enough to pay him, and give him very good content. Therefore
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fore it is but necessary that we should often be remembred of our huge engagements, presently to perform our word to him; and when we begin again to fail, and not to keep our credit with him, it is no less necessary that he should call again upon us, and have us enter into more solemn Bonds of a stricter performance.

And truly they that know what it is to enjoy God, long for no better entertainment from him when they come to his House and Table, than that they may be tied faster to him with new cords of his love; and that it may be made more impossible for them to unloose themselves from his service. What is there more in the desire of a holy Soul, than to cease to be its own? What greater pleasure doth it feel, than in parting with it self? To what would it be more engaged, than to the pleasing of him whom it heartily loves? *Let me be bound hand and foot (saith such a Soul) that I may never stir from him. Let me seal to him a thousand Deeds to convey my self unto him. If he would have me sign the Covenant with my Blood, every vein in my body shall leap to do him that honour. But rather let him come and seat himself in my heart, and let him take my dearest life-blood, if it will do him any service, I accept of a suffering Saviour: I take him as he is, all broken and bloody. If he will have me follow him with a Cross upon my shoulder, I refuse no conditions; behold O Lord, thy servant, do with me as seems good in thy sight.*

Thus we are to address our selves to this Feast,

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as will be better understood if we consider these five things.

I. If we look upon this *action* only under the general notion of a holy rite which God hath appointed as an act of his Worship; yet the very using of it is an acknowledgement of him and his Religion, and an engagement of our selves unto him as our God. He that was circumcised, was bound to observe the whole Law; and so was he that offered Sacrifice to the God of *Israel* at his Altar, engaged to own him that had appointed that Worship. Just so the performing but of one thing which God hath appointed as a Ceremony in the Religion of Christ, doth tie us to observe the whole Religion which he requires, who did appoint that Rite. And you may likewise observe, That there being a *mutual action* in this Sacrament, of God's *giving* something, and our *taking*; it doth express, that we are fast bound in that Covenant, of which this action is a part. So the giving and taking but of so small a thing as a straw, doth bind persons firmly to that thing whereof they are agreed, and which they conclude in that manner. *Stipulation* (one of the strongest words which we have to signifie the confirmation of a Bargain) was anciently made by no stronger thing; as the very word doth import, which carries a straw in its name. And so any other thing in the World may be used to the same purpose. The giving and taking of sixpence to strike up a contract, doth lay as fast hold of a

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Man, as ten thousand pounds in hand. Much more then, this solemn giving and taking of Bread and Wine, being a piece of Christ's Religion, and he so represented by them, doth bind us as fast to him, as if we should repeat every word that he hath said, and profess our consent unto it. We are supposed to know the terms of that Writing that Christ hath left us, containing our duty and his promises, and it is presumed we are willing to enjoy those promises, and so to perform those duties. This Action then doth but more solemnly conclude the agreement, and we hereby stand engaged as strongly as if Covenants had been drawn between us, and our hand and seal were affixed to them.

II. But then if we consider this Action as a coming to God's Table, and partaking of his meat, we shall presently discern that thereby we profess our selves of his Family, and declare to all that we are his Followers and Retainers, and that we own the Religion of the Crucified Jesus. I confess that coming to Christian Assemblies in the first times, was an owning of Christ, because it was very dangerous; but this Action which was in those Assemblies performed, was a more express profession of their belief in him, and friendship with him. For the great stumbling-block of the Jews was the Cross of Christ; and it was foolishness to the Gentiles. To declare therefore this death and Cross of his, to eat of his dead body, and drink of his Blood, was as much as to say, *I believe in this suffering Sa-*
Saviour;

viour; I am a Christian; and will live and die in this Religion. A stranger may come unto a Man's House, but the Friends only are they that sit with him at his Board, and he that is not true to him of whose Bread he eats is the worst and basest of all Enemies. The ^a Psalmist could put no worse Character upon an Enemy than this, That he who put forth his hand to eat of his Bread, had lifted up his heel against him. By coming then to God's Table, we profess our selves his familiar Friends, in whom he reposes a trust; and we can put no greater scorn upon him, than by being false to him that doth admit us to such a nearness. You may observe therefore in Scripture these two things: First That eating of Bread together, is spoken of as a token of friendship and agreement; as these two places among others will satisfie you; Job 42. 11. Jer. 41. 1. Bread is never wanting at any Feast; and so they expressed by it a Friendly entertainment. Whence Pythagoras gave this Lesson to his Scholars, *ἄρτον μὴ καὶ ἀγνύειν*, Do not break Bread, i. e. *ne dirimas amicitiam*, never break Friendship, but let it remain inviolable. And so likewise Salt being never absent from any Meal, and placed upon the Table, it hath been used as a symbol of Friendship; and to have eaten ^b Salt with a Man, at this day, is proverbially as much as to be well acquainted with him: Which was a word as usual in ancient times among other people; according to that speech of

^a Psal. 41. 9. ^b Καὶ ἂν παρομιάν ᾗ οὐκ ἔστιν εἰδέναι ἀλλήλους, πρὶν τοῦ λεγομένου ἁλὸς σιναναλῶσαι. Aristot. l. 8. Ethic. cap. 3.

Aristotle,

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Aristotle, We cannot know one another, till, according to the Proverb, we have eaten a quantity of Salt together. The Turks * at this day join both together; and to say, *I have eaten Bread and Salt with such an one*, is an expression of having good acquaintance with him. All which I but briefly touch upon, to make it more sensible to us, that this participation of God's Bread, is a token that we are of his acquaintance and we tell the World thereby, That we profess all love and friendship to him.

The second thing I would have noted, is, That *Covenants* (in Scripture-story) are made by eating and drinking together, For which I need produce no other places but those in *Gen. 26.30*, *Gen. 31.44,46*. where *Isaac* and *Abimelech*, *Jacob* and *Laban* conclude their Compacts with a Feast. But you may add (if you please) that in *Josh. 9. 14*. where it is said *the people took of the victuals of the Gibeonites, and asked not counsel at the mouth of the Lord*; i. e. They made a Covenant with them before they consulted with the holy Oracle, whether they were what they pretended to be; for so some good Interpreters both Jewish and Christian expound the words, because else we cannot understand why it should be a crime to taste whether their Bread was so dry as they said (as others think the meaning is) without going to enquire of God the lawfulness of such a fact. It is very likely also, that from this original that phrase is derived, of a *Covenant*

* *Knolles* in the life of *Mahomet* I.

of Salt, which in ^c Scripture-style signifies an everlasting and unalterable Settlement; because such Leagues which are made with the profession of the greatest Friendship (as if Men were cohabitants and familiars) ought to be held most sacred, and religiously observed. Now this Bread and Wine in the Sacrament is God's, both as it is offered by us unto him, and as it is consecrated to represent his Son Christ unto us; and therefore we by partaking of it, do solemnly engage our selves unto, and promise our fidelity in his service, as those that are his *domisticks*, and desire always to remain in his Familiarity. But suppose any person should give us his very Blood to drink, that we might the more firmly be obliged to him; what could there be devised more strong to tie our hearts together? So the Conspirators with *Cataline* did combine and join themselves together by drinking of their own Blood, that they might be bound in a Covenant exceeding the strength of all others which are made by eating of common food. And so doth Christ take us into his Society, and bind us to him, by giving us the representations of his own flesh and blood to eat and drink, that so we might never think of departing from him who hath admitted us to that Food, which is as much beyond all others in its obligatory vertue, as it is in its own proper worth and excellency.

And that you may see it more fully verified,

^c Numb. 18.19. 2 Chron. 13.5.

that

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that this eating and drinking is a foederal rite between God and us, let it be considered.

III. As a Feast upon a Sacrifice (in which notion it is most rarely explained by an excellent^d Doctor of our own) from which it will evidently appear to be intended as a solemn profession of Christ's Religion, and a renewal of our Covenant with God.

For the understanding of this, you must know, That ^e *Jerusalem* being the *Holy City in God's Land*, and the Temple being *the house of God*, where he dwelt; and the Priests *God's Servants*, and the Altar *his Table* (as was said before) there was a constant provision brought in for the keeping of God's House, and maintaining of his *servants*. And besides those of the Morning and Evening, there were a great number of occasional Sacrifices (which were his flesh) together with their meat and drink-offerings (which were his Bread and Wine) that came in to be his Food, as the expression is, *Levit. 3. 11*. These common Sacrifices were of three sorts; The first were ^f *Holocausts* or *Burnt-offerings*, so called because they were consumed wholly upon God's Altar by his fire, (which at first came from Heaven, and was never to go out) none eating of them but himself. The second we may call *expiatory*, because they were to make atonement, and reconcile; which were of two sorts, *Sin-offerings* and *Trespass-offerings*. These the Priests did eat

^d D. Cudworth. ^e *Marsh. 4. 5. Psalm 85. 1. 1 King 6. 1. Psalm 135. 1, 2.* ^f *Lev. 1. 9, 13.*

of (if they were not such whose blood was carried within the holy place) as you may read in *Levit.* 7. 7, 9. *Numb.* 18. 9, 10. For they being God's servants, were to be maintained and kept his & Family, and besides hereby did take the Man's guilt, (as it were) and carry it away : But none else were permitted to eat of it, being supposed to be in a state of guilt, and not fit to have familiarity with God. The third sort were *Peace-offerings*, which were made to God for some *benefits* received (which go among the Hebrews under the name of *Peace*) to testify their gratitude unto him. The fat of these offerings being burnt upon the Altar to God, (*Lev.* 3. 3, 4.) and one breast with a shoulder being given to the Priest, for his portion, (*Lev.* 7. 34.) the remainders were the owner's share, that he might eat of God's meat, and so feast with him (if he was not in any Legal uncleanness) as you may see *Lev.* 7. 20.

The Examples of such Sacrifices are numerous in the Scripture, not here to be amassed together, and wrapt up in these sheets. It may suffice to note two places which lie close together : They were Sacrifices of this sort that *Elkanah*^h offered when he went yearly unto *Shiloh*, giving *portions* (*viz.* of the Sacrifice) to his own Family that went with him, but to *Hannah* a double Portion.

Those offerings likewise which the Sons of

^s *Lev.* 6. 25. 26. ^h *1 Sam.* 1. 4, 5.

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Eli made Men to abhor, were of the same kind, 1 Sam. 2. 17. and their sin consisted in these two enormities: First, That they were not content with that portion which was assigned them by Law (*viz.* the breast and shoulder) but they took what, and as much as they list *ver.* 13.) And secondly, That they took their portion before God had his, *i. e.* before the fat was burnt upon the Altar (*ver.* 15, 16.) a rudeness which the Gentiles would not have been guilty of, except some Belly-gods and Atheistical Gluttons. For when they would set forth the intemperance of such a Man, they could say no worse than this *Haut immolata, sacra devorat*; he devours the Sacrifices before they be offered to God. This I mention, because they were not strangers to this kind of Sacrifice (no more than to the rest) but did offer them frequently to their gods. You may take one example out of a multitude, which expresses both this custom of eating part of the Sacrifices, and likewise their forbearance to take any part till God had his, *The Egyptians* (saith *Herodotus*) while the Sacrifices were burning, did beat and knock themselves; and after they had done so, then they made a feast of the Reliques of the Sacrifice. We may learn thus much by the way of these Heathens, That God is to be served before our selves, and there is no true joy but that which arises out of true sorrow.

ⁱ In Euterpe, Καρομένην ἢ ἱερῶν, τῶν τῶν παύλες: ἐπειὶ δὲ ἀπολύσαντο, δαΐτα προσέθεντο τὰ ἐλεεινὰ ἢ ἱερῶν.

Now that this eating and drinking was intended as a rite of covenanting with that Deity to whom the Sacrifices were offered, or else as a profession that they were in the Covenant, and did remain God's Friends (if they were already of the Religion) you may discern from these two places, which will lead me to that for which all this is said. When *Moses* had rehearsed to the people God's Laws (*Exod. cap. 20, 21, 22, 23.*) which he gave on Mount *Sinai*, and then came to strike the Covenant between God and *Israel*, it is said, *Exod. 24. 5.* that *Moses* sent young Men (*i. e.* some of the first born who were the Priests hitherto) to offer Burnt-offerings and Peace-offerings of Oxen; and half of the Blood he sprinkled on the Altar, which represented God, and the other half he sprinkled upon the people, (*ver. 6. 7, 8.*) as a token of the Covenant between them: But for compleating of the Compact, the chief of the people went up nearer to God, and saw that bright appearance, and did eat and drink, *ver. 11.* which sure must be understood of their Feasting upon thee Peace-offerings which had been Sacrificed unto God, whereby they professed to own that Covenant he had given to them.

Not long after, this people made to themselves other Gods, and offered not only burnt-offerings, but also peace-offerings to them, *Exod. 32. 6.* and then sate down to eat and drink, and raise up to play, *i. e.* to be wanton, and commit uncleanness with each other. Now that this was

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an associating of themselves with the Egyptian gods, we may learn from the Apostle, who reciting this passage, and speaking of their Idolatry, makes no mention at all of their sacrificing to these new gods; but only of *this eating &c.* which did conclude the Ceremony; as if the Idolatry did formally consist in this, and that hereby they did devote themselves to that strange Worship. *Neither be you Idolaters,* (saith he, *1 Cor. 10 8.*) *as were some of them, as it is written, the people sate down to eat and to drink, and rose up to play.* By which words you may see the Apostle makes account, that this eating and drinking of the Sacrifices, was a renouncing of the Covenant of their God, and joining of themselves to Idols. Now because it was the manner (as it seems) of some of the *Corinthians*, still to feast in the Idols Temples, and perhaps in the Temple of *Venus*, famous in that City, which makes the Apostle add those words, ver. 8. *Neither commit fornication, as some, &c.* he tells them that this was a plain forsaking of Christ, and utterly incompatible with his Profession. For the vouching of which assertion, he reminds them what the Sacrament of the Supper of the Lord doth import, viz. a κοινωνία, participation or Communion of the Body and Blood of Christ, ver. 16, 17. which is as much as to say, it is a profession that we as one body, partaking of one Bread, do hold Communion with Christ, and adhere unto him as our Lord and Head, and that to his Worship and Service we

do consecrate our selves. For just as *Israel* by eating of the Sacrifices partake of (or have communion with) the Altar, *ver.* 18. *i. e.* profess to be of that Religion, and adhere to that way of Worship. So it is with Christians, when they eat of the Body and Blood of the Crucified Saviour which was offered for us. And therefore by a likeness of Reason he concludes, That to partake of the Table of Devils, and eat of things sacrificed to them, was to profess to have communion with those impure spirits, and thereby to defecate themselves; it being impossible for them at once to be devoted to things so quite contrary as Christ and the Devil, *ver.* 20, 21.

From all which discourse we may thus reason, That this holy Sacrament is a Feast upon the Sacrifice which Christ offered, as the Jewish Feasts were made with the flesh of those Sacrifices which they offered to God. For the Apostle makes the Communion of the Body and Blood of Christ, *ver.* 16. parallel to eating of the Sacrifices, *ver.* 18. And therefore it is a rite whereby we solemnly addict our selves to the service and Worship of Christ, and take upon our selves strict engagements to be faithful in that Covenant that is between us; which is the thing that was to be proved. As *Israel* joined themselves to God, by feasting in his House of the Sacrifices; so we join our selves to Christ, by feasting in the place of his Worship, and at his Table, upon the remembrance of his Body
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and Blood. And our obligations to cleave unto him do as much^k excel all other ties in their sacredness, strength and virtue, as the Sacrifice of Christ excels the Sacrifice of a Beast, or the eating and drinking of his Body and Blood, is beyond all participation of the meat of the ancient Altars. Yet it is supposed that we are the Friends of God before we came hither, and that we are not in any willing uncleanness (else we should be shut out from partaking of his offering.) And therefore our approach to his Table is but more strongly to tie the knot, and to bind us in deeper promises, to continue Friendship with him.

If more can be said than this, I may add, that the eating of this Sacrifice is a solemn Oath, that we will be true and loyal to him. For even Heathens themselves did use by Sacrifice to bind themselves in Oaths, From^k whence it is that ὄρκιον signifies that Sacrifice which was slain when they made a Covenant and (in regard of its relation to ὄρκος) may be rendred, the *Oath-sacrifice*. And ὄρκια τέμνειν, to cut this Sacrifice (in *Homer's* phrase) is to make a Covenant, which it is likely may be taken from the Hebrew Custom, mentioned *Jer.* 34. 18. And to swear ἐπὶ τομίῳ, upon the warm entrails of the Beast, was the greatest Oath that could be made. When we lay our hands therefore upon the Body of

^k—ἀτὰρ κήρυκες ἀγαθοὶ ὄρκια πρὸς θεῶν συναγόν, κρητῆρ ὃ οἶνον μίσγον—*Hym.*

Christ that was sacrificed for us, (and much more when we eat of it) we do solemnly take our Oaths, that we will be his faithful Fœderates, and rather die than shrink from those duties to which we bind our selves.

IV. If there be any that look upon eating and drinking of this Bread and Wine, only as *symbols* of believing in Jesus Christ, the matter draws to the same point; for Faith is the condition of the Covenant of Grace, and comprehends in its signification all that God requires. So some of the Ancients expound those words, *Joh. 6. 54. He that eateth my flesh and drinketh my blood, hath everlasting life*, to signifie thus much; He that is made partaker of my Wisdom, through my Incarnation and sensible Life among Men, shall be saved. For flesh and blood (saith ¹ *Basil*) he calls *πᾶσαν αὐτὸν τὴν μυσικὴν ἐπιδημίαν, καὶ τὴν διδασκαλίαν*, all the mystery of his Incarnation and conversation here in the flesh amongst us, together with his doctrine which he hath taught us, *δι' ἧς τρέφεται ψυχὴ, &c.* by which the Soul is nourished and fitted for the sight of cœlestial things; and therefore eating and drinking of these must denote embracing of his whole Religion, so as to be conform to him and to his doctrine. If then we take the Body and Blood of Christ in this Supper represented to us, to signifie the same, and eating and drinking to be only believing; yet you may easily see to how

¹ *Epist. 141. ad Cæsar.*

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much we are engaged if we do really believe.

But it is manifest to me, that eating and drinking here, must comprehend more than it doth in *St. John*: For else we shall do nothing at the Lord's Supper, but what we might do at any other time as well. If it be only believing, and meer spiritual eating that here is exercised, then we may feed so without this food. And when Christ commands so frequently, *Do this in remembrance of me*, it would be no more sense than if he had said, *Do this, which yet you may do, without doing this*.

This eating and drinking therefore must be a *profession of our faith*; a covenanting solemnly with God, and a receiving and giving of those pledges of love, which we cannot have any where else.

V. And indeed, the old Christians did so sacredly bind themselves hereby to their Saviour, that Heathens were ready to suspect them of dangerous Combinations, and such Conspiracies as might prove mischievous to the Commonwealth. From which imputation, whilst *Pliny* doth acquit them, he likewise instructs us for what end they met together at this^m Feast. They assemble themselves (saith he in a Letter to *Trajan* the Emperour) before day-break, and sing a Hymn to Christ as if he were God, and then they do *sacramento se obstringere*, bind themselves with a Sacrament or Oath, not that they will do

^m L. 10. *Epist.* 97.

mischiefe to any; but that they will not rob or steal, nor commit Adultery, nor falsifie their words, nor deny their trust, &c. And then after they have eat together, they depart to their own homes. Of more than this they protested to him he should never find them guilty; and this was the crime of Christians in those first Ages, to engage themselves to commit no crime; which they bound themselves unto by this Sacrament of Christ's Body and Blood.

The ⁿ Greek Christians at this day, when they take the Bread or Cup into their hands, make this profession; *Lord I will not give thee a kiss like Judas; but I do confess unto thee like the poor thief, and beseech thee to remember me when thy Kingdom comes.* If we do touch the body of Christ with traiterous Lips, and embrace him with a false Heart, we stain our Souls with the guilt of that Blood which can only wash them from all their other sins. And therefore we must come unfeignedly to bewail our neglects; and to settle our former resolutions of strict obedience. It is grown even to a proverb (as ^o Joseph Acosta relates) among the poor Indians who have entertained the Faith, that *Qui eucharistiam semel suscepit, nullum amplius crimen debet committere: He must never be guilty more of any crime who hath once received the Eucharist.* And if they chance to commit any, they bewail it with such a sorrow and compunction,

ⁿ Christop. Angelus, rit. Eccles. Græc. ^o De procur. Ind. Sal. L. 6.

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that (he saith) he hath not found such Faith no not in *Israel*. But it would be very sad if we should be sent to School as far as *India*. There are, I make no doubt, many pious Souls among our selves, that look upon it as a blessed opportunity to knit their hearts in greater love to God, and that are more afflicted for an evil thought after such engagements, than others are for a base and unworthy action.

Whensoever therefore we come to Celebrate the Memory of Christ's Death in this manner, we must remember with our selves, that we are assembled for to renew our Baptismal vow and League; and in the devoutest manner to addict our selves to a more constant love and service of the Lord Jesus. We must look upon this Feast to which we are admitted, as a disclaiming of all enmity to him, and a profession of our continuing a hearty Friendship, so as never to do any hostile act against him. And thence indeed it is called a *Sacrament* (according to *Tertullian* and others with him) because we here take an Oath to continue Christ's faithful Soldiers, and and never to do any thing against his Crown and dignity, as long as there remains any breath in our Bodies. We do repeat our Oath of Allegiance, and swear Fealty again to him, or (as we ordinarily speak) we *take the Sacrament upon it*, that we will be Christ's faithful Servants and Soldiers, against the Devil, World and Flesh, and never flie from his service.

Every act of sin then after such promises, is
not

not only treason but perjury; not only the breaking of our Faith, but of our Oath; yea not only the violation of a simple Oath, but of Oath upon Oath; which we ought more to dread than we do to break our Bones.

We esteem it an impiety of a high nature, for a Minister to give a Cup of Poyson into a Man's hand instead of the Blood of Christ; and we do deservedly abhor that Priest who poysoned Pope *Victor* the Third with the Sacrament; and him that poysoned *Henry* the Seventh Emperour, turning (as *P. Nauclerus* his phrase is) *the cup of life into the cup of death*. But whil'st our hearts swell in indignation at such a crime, let us consider with our selves what a treasonable act it is, to poyson our Souls with our own hands and by a base treachery to God, to swallow down Curses and woes into our selves. Better were it for us to be choaked with the Bread of Life, or to feel the venome of Asps boiling in our Veins after the holy Cup, than to take an Oath which we take small care to keep; than to go on in a course of sin, after such sacred professions of our duty and service unto Christ. We are amazed to hear that Men can touch the Gospels before a Magistrate, and kiss the Book, or lift up their hand to Heaven, and yet make good never a word that they swear. We are apt to think, that either these Men have no Souls or that they do not value them at the

P Venenum sub specie sacramenti dedit, utens calicem vitæ in calicem mortis.

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price of a rotten Nut. O! let our very flesh then
tremble to think, that we should lay our hands
upon the Body of Christ, and take it into our
very Mouths, and solemnly swear unto him, and
yet not be faithful in his Covenant, nor heartily
endeavour to perform our Promises unto him.
For there is no forsworn person hath such a
Black Soul, as he whose Soul is fouled even by
the Blood of Christ himself, which washes the
Souls of others. The World cannot but shrink
at the thoughts of that fearful act of one of the
Popes, who making a League with *Cæsar* and
the French King, divided the Bread of the Sa-
crament into three parts, with this saying (scarce
tolerable) *As the holy Trinity is but one God, so*
let the union indure between us three Confederates ;
and yet he was the first that broke it and start-
ed from the agreement. Far be it from us then
after this action wherein we join our selves to
God, and unite our hearts to fear his Name, and
become as it were one with him, to rescind our
Covenants, or stand again at terms of defiance.
But let us have a care to observe this Vow far
more religiously than we do an Oath to any
mortal Man, which yet no person of credit and
conscience would break for all the World.

A PRAYER.

I Acknowledge with all thankfulness, O Lord of
Heaven and Earth, that as I am thine by hav-
ing received my being from thee ; so I was early de-
voted

voted and engaged to thee, in a solemn Covenant; by which I stand bound to do Thee all faithful service.

I have too much neglected it, I confess, and have presumed to dispose of my self according to my own will and pleasure; when I ought to have had no other thoughts, but what would be pleasing unto Thee.

And yet, such is thy Goodness, Thou art not willing to let me be undone, by following the devices and desires of my own heart, but inviteest me to come and renew my Covenant with Thee; and, sorrowfully bewailing what is past, resolve to be more firm and stedfast in my duty for the time to come.

That is the desire of my Soul O Lord, which Thou (blessed be thy Name for it) hast wrought in me. Which encourages me to hope, that Thou wilt make me so sensible of my obligations to Thee, when I commemorate the dying love of our Saviour for me; that I shall never hereafter start from Thee: Who tiest me unto Thee in the strictest Bonds of Love and Friendship, and layest such obligations upon me, as infinitely excel all others that I can receive from any in this World.

For thou hast already given thy Blessed Son to be a Sacrifice for me; and now thou inviteest me to partake of that Sacrifice, and to feast upon his Body and Blood; that Christ may dwell in me, and I in Him; that He may be one with me and I with Him.

O how great, how precious is this Grace, which Thou vouchsafest to me! How freely ought I to give my self to Him, to be his entirely! How careful
ought

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ought I be never to revolt from Him! but to keep my faith with Him, and abide in his love, by continuing firm and unmoveable in his Obedience.

Far be it from me, to do any thing contrary to my holy Religion; and to those sacred bonds that are upon me, and wherein I am going to engage my self again, as I ought to do, with the most forward affections and devotion to him.

For what greater happiness can be conceived, than to be a Friend of God, a Confederate with Christ; an habitation of the Holy Ghost; and to be bound by living in perfect agreement with his holy will here, to live with Him in endless love in the other World?

For which I beseech Thee to prepare me by Holy Communion with Thee at present, and at last to translate me, according to thy gracious Covenant with us, into thy Heavenly Kingdom through Christ Jesus our Lord. To whom, &c.

CHAP. IV.

It is further here considered as a sign and seal of remission of sin. Which is cleared in three considerations. First, from the expresse words of our Saviour in the institution of this Sacrament. Secondly, from the solemn act of Charity and forgiveness which here we are bound to exercise. But especially (thirdly) from this; that we eat of the Sin-offering, and of that which was not made for One but for Many, i. e. the whole Congregation.

on

on. *How the Sacrament is a seal of the Covenant of Grace. And what assurance may be attained, of our being pardoned.*

TO all those that are thus faithfully in Covenant with him, this Sacrament is a further sign and seal of remission of sin.

For the Law of Covenants doth require, that where one party doth profess Friendship, and engage to fidelity; the other person in the agreement should make assurance of his love, and confirm his promises. And therefore when we come with hearts full of love to renew our Friendship with God, we may believe that he doth embrace us also with the dearest affection, and giveth us greater testimonies that he hath cancelled all the bonds wherein we stood indebted to him: *Bonds* able to break the whole World, if payment were exacted; *Debts* which all Men and Angels cannot possibly discharge; which yet he is so willing to acquit us of, that he hath appointed this *holy action* for that end, that we may have more pledges for his love, and more assurances that we are not bound over to eternal punishment. Well may we run into the arms of Christ where we expect to receive such favours. It is no wonder if we be forward to tie our selves fast to God (as I said in the last Chapter) when he binds himself as fast to us. We need not stand so much upon it to promise even to die for him, when it is but the way to life. We may be glad to lie in the wounds of Christ,

when

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when we find a Cure there for our sins. A Crucified Saviour should be most dear unto us, and we should most joyfully kiss his Cross; seeing we hope thereby to have our iniquities crossed out, and stand no longer upon our account.

Methinks all that hear of such a Covenant of Grace should be desirous to enter into it (and so they would if they had not as trifling conceits of the evil of sin, as they have of the worth of their Souls :) And all that are in that Covenant should be glad of an opportunity to reiterate it, that they may have stronger grounds whereon to hope for pardon. And it is to be acknowledged to the singular mercy of God, that we can never come to profess any love to him, but he will return back a great deal more to us; and that when we give thanks to him, he will give us more cause to thank him.

Now for the full clearing of this thing, I shall propound but these three considerations:

I. That our Saviour in the institution of this Sacrament, doth tell us, what was a great end of it, when he saith, *⁹ This cup is the new Testament in my blood, or this is my blood of the new Testament, which is shed for many for the remission of sins.* In which speech you must note, that the word *This*, doth stand for the action of giving and receiving, not for that which is given and received in and by it: For the *cup* or the *Blood* cannot be a Testament or Covenant,

^⁹ Matth. 26.28. Luke 22. 20.

but the giving and receiving of the Cup or Blood is; and therefore by *This is the new Testament*, &c. must be meant, this action is a Covenant between you and me, made in the blood of the Lamb for the forgiveness of your sins.

The *Doing of this* doth necessarily presuppose a Covenant of Grace which God hath made, and which we own in Christ's blood; but besides it doth import a profession (both on God's part, and, on ours who do receive) of performing and making good that which we are respectively bound unto; so that God doth there tender all that which he *promiseth* in the Gospel; and we by receiving do bindour selves (as you have seen) to all the Gospel-commands. Now this is the great thing which God *promiseth* in his Covenant, *I will be merciful to their unrighteousness; and their sins, and their iniquities will I remember no more.*

This *Action* therefore is appointed by him, not only to be a *symbol* of his sufferings, which did ratifie the Covenant of Forgiveness; but to be an *exhibition* of himself, for to put us in possession of the great thing purchased by his Blood, which was pardon to all penitent Sinners.

The Blood of the Paschal Lamb (as St. ^r Chrysostom observes) was shed *εἰς σωτηρίαν ἡμῶν παρωρίστων*, for the saving of the First-born of Israel, but Christ's blood (who is our Passover) was shed for the remission of the sin *ἡ ὁικουμένης αἰώνος*, of the

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whole World. Now though the shedding of the blood, and sprinkling of it on the Door-Posts were the cause of the deliverance; yet their eating of the Lamb was that which did entitle them to it, and gave them a right to that Salvation. So though the blood of Jesus shed upon the tree be that which procures the Pardon, and be the price of our Redemption; yet that remission is solemnly exhibited and given unto us, or (as we speak) applied to our persons, by the eating of this Bread, and drinking of this Cup, which are as effectual as a Deed or Instrument for the conveying of this mercy unto us. We may see this well explained to our hands by an ancient Author. The Sacrament (saith ^r (Bernard) is a sacred sign or secret, as may be illustrated by a common example. If I give a Ring to a Friend, it hath no other significancy, but that I love him; but if I give him a Ring, *ad investiendum de hereditate aliqua*, thereby to invest him in the right of some inheritance, then it is both a Ring and a sign, also. In like manner, though Bread and Wine set before us, do denote nothing more than the kindness of a Friend that would refresh us; yet given and taken as a religious rite, and in token of a Covenant, they are turned into another thing, and are both Bread and Wine, and likewise the Instrument of a conveyance. And this is the change which the Ancients mention of the

Bread and Wine into the Body and Blood of Christ: A change not in the *substance*, but in the *accidents*; not in their *nature*, but in their *use*; not in any *natural quality*, but in their *significancy*, *application* and *divine efficacy*. As when the Wax is imprinted and made a Seal, or silver stamped and made a Coin, they remain the same in substance, and yet are changed in regard of their use and value also. So it is with the Bread and Wine when they are offered unto God, and delivered by him again to us, and received as a representation of the Lord Jesus: They continue what they were, if we look only at their matter; but are changed by God's appointment into divine things, if we respect the end to which they are applied, which is to make over to us the blessings of the Covenant, viz. remission of sins.

This is all that *Theodore*t means by his μεταλλάξις, or *transmutation*, and Cyril by his μετεβολή, *change of one thing into another*; and Nyssen by his μεταποιήσις *translation*; or *Theophylact* by his great word μεταστοιχείωσις, *transselementation*. For that this last word doth not amount to a change of one substance into another, we may be clearly satisfied from himself; who, as he saith, the Bread is ^t *transselementated* into Christ's Body; so likewise affirms, that we are *transselementated* into Christ. Now as by this latter expression, he can intend no more but our mystical incorporation with; him so by the former nothing else is to be understood, but the conversion of the

^t Εἰς χεῖρὸν μεταστοιχείωσθαι.

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Bread to another use, so that in effect it is made the body of Christ.

In short; he that hath the Picture of a King in his Chamber, hath but a bare sign which may make him think of him, and no more; but he that hath the King's great Seal, which confirms him in the possession of all the land he enjoys, hath his Picture and something else that comes along with it, which instates him in a real good. And though the Wax affixed to the writing be the same for substance with that which is in a Man's Shop, yet for virtue (as it is made use of) it is much different, and far better than all the Wax that a whole Country can afford. Even so it is in this case before us; Bread broken and Wine poured out, are but bare signs of Christ's sufferings, if we consider them nakedly in themselves: But if we look on them as a fœderal rite, and as they are given to us, and eaten and drunken by us in remembrance of the death of Christ; so they are seals and further confirmations of God's great love towards us. And though they are still the same for substance, with the most common Bread and Wine which we use at our Meals; yet in regard of the use to which now they are converted, they become Sacred and of great virtue to convey unto us the things expressed in the Covenant, which are of more worth than all the World.

II. It is further manifest that we are hereby confirmed in the state of pardon and forgiveness, because we do here put forth the most solemn

act of *Charity* and Forgiveness to all our Enemies. For it is a Feast of Love (as you shall see afterwards) and this is the very condition upon which our forgiveness depends, that we forgive others; and therefore when we here pray for all Men, and put away all enmity out of our hearts, never to return any more, God is engaged to express himself to us as a Friend, and to let fall all differences that have been between him and us. I know that we are never to harbour any hatred in our hearts, and that we cannot pray successfully at any time, unless we lift up pure hands without wrath; and I likewise with the doctrines of Love were most frequently and severely pressed and practised; but yet there is no time when we do more narrowly search our selves to find out the reliques of that sour leaven, and when we are more powerfully moved to extinguish even the least sparks or seeds of Fire that are in our Souls, then when we consider Christ's Death, and remember how he prayed for his Enemies upon the Cross. And therefore I conceive, that upon this account, the Sacrament of Christ's Body and Blood, may be a means of assuring our Pardon, and strengthening of our title to forgiveness. But notwithstanding I consider with my self, that this duty of pardoning others is not so peculiar to this Sacrament, but that it may, and must be done (as I said) at all other times; and for that cause I shall pass it by, and proceed to that which I would have most of all observed, for the understanding

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ing of this part of my Discourse, and that is this :

III. This eating and drinking is a *feast upon a sin-offering*, and therefore is a greater pledge of remission of sin. That you may conceive of this aright, it must be remembred, That though the people of *Israel* used to feast upon their peace-offerings which were made at the Altar, (as hath been said already) yet they were not admitted to eat of any else. The whole *Burnt-offerings* indeed had *Peace-offerings* attended always upon them ; and so they did partake of the Altar, when they were offered, by eating of the latter ; but of the former none tasted but God himself. The *Offerings for sin* (as you have seen) were the Portion of the Priests, and the people were excluded from them, unless you will say that they eat by them as their Substitutes and Mediators : But now you must further note, That though the Priests were to eat of the *sin-offering* for particular persons, yet of the Sacrifice made for the sin of the whole Congregation, whose Blood was carried into the holy place; the Priests themselves might not eat (and so consequently not the people by them) but they were to burn its flesh without the Camp. And whether it were upon the day of general atonement, (*Lev. 16. 27.*) or at any other time when the whole Congregation had committed a sin through ignorance (*Lev. 4. 13, 21. & 6. 30.*) that an offering was to be made for them; they were not permitted to have the least share of it. Now Ghrisť made his Soul an offering for sin, and such an offer-

ing, that with his blood he entered into the holy place, and suffered without the Camp, and therefore was most illustriously set forth by that sacrifice, which was for the whole Congregation. According then to the Law, none was to feed upon the Sacrifice; and yet our Lord hath indulged unto us the privilege of feasting upon this great Sacrifice of Propitiation; according as the very words of the Institution of this Sacrament do intimate, when our Saviour saith, * *This is the blood of the new Testament which is shed for many*, i. e. which is like to the Sacrifice on the great Day of Atonement, which was not made for one person, but for the whole Congregation; and of this I give you leave to drink. This was a favour never granted to the World before; and besides what the Law of *Moses* speaks, it is remarkable what is delivered by *Porphyry*, as the sence of all the Heathen Divines in the World, † *Πάντες ἐν τούτῳ ὁμολόγησαν οἱ Θεολόγοι, ὡς ἔτε ἐπ' ἑὸν ἐν τοῖς ἀποθρησκασταῖς θυσίαις καὶ θυομύμων. All Divines consent in this, That it is not lawful to touch so much as a bit of those Sacrifices which are for the averting of wrath.* Though it was never lawful (you know) to eat the blood of any Sacrifice, whether *Peace-offering* or other (but it was to be poured out at the Altar) and though the flesh of those that were offered for sin, by the Laws of all people, were not to be tasted; yet we may drink the blood of the Sacrifice, yea of this great Sacrifice for all the peo-

* Mark 14. 24. † L. 2. ἀπὸ τοῦ

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ple, and we may eat the flesh of it by the command of our Saviour. This thing sure must contain in it some great mystery: For the Apostle seems to take notice of it, when he saith *Heb.* 13. 10. *We have an Altar whereof they have no right to eat which serve the Tabernacle, &c.* Altar in this place is by a Metonymy put for a Sacrifice, and the same sence of the Apostle's discourse in that and the following Verses is this: Go out of the Synagogue, and never meddle with the Jewish Religion; though you may endure persecution by them, as Christ did; for you enjoy this special privilege, of eating of the sacrifice of Christ which was made for sin without the Gate, and whose Blood was carried into the holy place; a thing which no Jew could ever have any right unto, in those sin-offerings that were made among them. The true intent of this grant which Christ hath made us, contrary to the manner of all the World, may be to shew our union with his Sacrifice, and that the righteousness of it is as truly imputed to us, as if we could have made satisfaction our selves. And (as the Apostle saith, *Act.* 13. 39.) it shews that we are justified by him from all those things which we could not be justified from by the Law of *Moses*. This difference therefore is remarkable between the Legal Sacrifices and this representation of Christ's sacrifice: In them was made ἀνάμνησις ἁμασιῶν, (*Heb.* 10. 3.) a commemoration of sin every year; they were a plain confession of sin that it remained still in force, and that they

they could not take it away, else they needed not to have been repeated; and so St. ² Chrysostom saith very elegantly, *The Legal Sacrifices were rather Accusations than expiations; a confession of their weakness, rather than a profession of their strength*; because as the Apostle saith, they were a remembrance, that sin still was in power. But this sacrifice of which we partake, is an ἀνάμνησις, a commemoration of the remission of sins; a remembrance that it is quite taken a way, and hath quite lost all its strength; and so, seeing Christ hath made a perfect satisfaction, though they might not eat, yet we may, of the sacrifice of expiation. They might not, because sin was acknowledged thereby to remain; we may, because by Christ's sacrifice to make expiation, it is abolished, and utterly destroyed, so as to have no force to oblige us unto punishment. And if that be true which is delivered in ^a *Pirke Eliezer* and other Books, that *Abraham* was circumcised on the day of expiation, (*Gen. 17. 26*). and that this day was a remembrance of the Covenant of Circumcision, then it is still more clear, that only by the new Covenant forgiveness could be obtained; for the greatest of their sacrifices (according to the Apostle) made a remembrance of sins, and not of the forgiveness of them.

To shut up this then, you may thus take a very brief summ of it. Before the flood they

² Κατήγορα ἁμαρτημάτων, ἢ λύσις ἁμαρτημάτων ἢ θυσία. κατήγορα ἀδενείας, ἐκ ἰχθυόσπιδος. Hom. 17. in Hebr. ^a Cap. 19

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only offered *Holocausts* or *whole burnt-offerings*, (for then they eat no flesh:) After the flood they sacrificed *Peace-offerings* also for mercies which they received; and these they all eat of. But we read of no *sin-offering* till the Law was given; and those the Priests only eat of, but not of all. Till the Gospel came, never did any eat of a *sin-offering* that was carried within the vail to reconcile withal; but now both Priest and people partake of it. We are all made ^b *Priests unto God* in this regard, that as the Priests of old had the favour to eat of the *sin-offerings*; so have all the people of God now, by communicating of the body and Blood of Christ, who offered up himself unto God for us. And it must be added, that we are ^c *more than Priests, even Kings and Priests, or a Royal Priesthood*, for there is nothing denied unto us, and we have power to eat of that which the High-Priest himself might not taste of, which is the Sacrifice of general Atonement, whose flesh was burnt without the Camp. And if we well consider, we shall see that they had no reason to feast upon it, seeing the guilt did still remain which their Sacrifice could not remove; but that we have, because our offering for sin hath made a compleat expiation, and given us the greatest ground of joy and peace. Now by our eating of it, we must needs be concluded to partake even of that Altar, and so to have remission of sin.

^b Rev. 1. 6. ^c 1 Pet. 2. 9.

To draw then this Chapter to a Conclusion; If we take a review of what hath been said in this and the foregoing Discourse, we may be sufficiently informed what Divines mean when they say, That the Sacrament is a Seal of the Covenant of Grace. We set our Seal to it, as we give up our selves to God; and God sets his Seal again to it, by delivering the body and blood of his Son to us. The death of Christ there represented, and communicated to us, doth seal to us pardon of our sin, and all blessings; if we do heartily set our seal to the counterpart, and by taking and receiving Christ under these signs, promise and engage most firmly to lead a life according to his Will revealed to us. God seals when he gives; and we seal when we receive. If we mean as really as he doth, then we have a right to all things specified in the Covenant. By which you may discern, that it is not a seal that we are pardoned, and our sins are forgiven; but that God remains firm in his purposes of Grace, and if we do so too in our purposes of obedience, we may thence conclude that we are pardoned. Our assurance then of our particular pardon, is a thing that results from another act of ours, which is a serious comparing of our seal and God's together, or a reflecting upon what we and God have done. When we know our own sincerity and heartiness in our profession, as we are assured of God's reality and truth in what he promiseth, then we may conclude well of our selves. and rest assured of a pardon.

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Yet our Pardon is not sealed so certainly as God seals the Covenant, because the certainty *that we have in our selves* of our being pardoned, relies upon a thing far more dubious than the certainty we have that God will pardon. Our judgment concerning our selves, *is only an humane act* grounded upon the true knowledge of our selves, whereas our belief of the promise, is a *divine faith*, grounded upon the word of God to which he sets his seal; and therefore the conclusion we make (which still follows the weaker part) or the assurance we attain of our being pardoned, can be only an act of humane faith: It can never be so sure as one of the premises is, unless we could be as sure that we say true of our selves, as that God saith true of himself. If it were as certain that *I believe*, as it is that *God will pardon all that believe*, then the Conclusion would be as certain as either, that *therefore I am pardoned*. But seeing the first Proposition is grounded on a fallible judgment (and it is possible I may deceive my self) therefore I cannot make a conclusion of equal certainty with the second proposition, but, *That I am pardoned*, will be no stronger than this, *That I believe*. Yet notwithstanding, if a Man find no cause to suspect his own reality, he may have a belief of his pardon free from doubting, and may rest well satisfied that he is in a good estate; because nothing appears to the contrary, but that he sincerely doth the will of Christ. Though he attains unto this perswasion not by a direct, but by a reflex

reflexs act of faith, *i. e.* not meerly by a belief of God's Word, (which no where saith that I am pardoned) but by a serious examination of himself according to the tenor of the Word; yet seeing he discerns a conformity between himself and it, he may have a very good and strong (though not infallible) assurance that his sins are blotted out, and shall not be imputed to him.

Whensoever then we approach to the Lord's Table, we should come with a belief, that God makes over unto us the greatest blessings, if we receive them as he requires. Now all that he requires is, That we would love and obey him (as we said in the former Chapter;) when we heartily engage to this, we have hereby a conveyance made to us of all that Heaven contains, which is included in this phrase, *forgiveness of sin*. For you may observe that in Scripture-style, the taking away of God's Wrath is the doing of some favour. His kindnesses are not meer *negatives* or removals of evil; but when he forgives sin, and inflicts not the punishment, he confers the contrary blessing, and restores us to the inheritance.

A PRAYER.

O Lord, the Father of mercies, and the God of all Consolation, who hast not only most graciously promised forgiveness, to all them that with hearty repentance and true faith turn unto Thee; but
also.

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also made a new Covenant with us in the Blood of Christ, for the remission of sins; which Thou likewise sealest to us, in the Sacrament of it: I most humbly beseech Thee, to make me thoroughly sensible, of the greatness and of the riches of this grace; that so I may neither neglect it, nor be unthankful for it: but go unto that Holy Feast, to which Thou invitest me, upon his Body and Blood, there to present myself unto Thee with a lively faith and unfeigned repentance: And then to receive the assurances That thou wilt be merciful to my sins, and remember them no more; and then to bless and praise Thee, for such strong assurance as Thou hast given us, by the Blood of thy Dear Son, who sacrificed himself for our sins; and by making us partakers of that Sacrifice, in the commemoration of it, which Thou thyself hast ordained for our fuller satisfaction.

And what greater satisfaction can we have than to be assured, that we are reconciled unto Thee, and at peace with Thee; and thereby to be eased of that intolerable burden of our sins, which should it lie upon us, would press us down to Hell?

O make me more deeply sensible of the weight of their guilt; that so I may the more admire the exceeding riches of thy Grace, which will deliver me from that load:

For the obtaining of which deliverance, I ought to be willing to submit to any thing which Thou shalt demand of me; and to think no conditions hard or uneasy: But be as ready ever to forgive freely, even the greatest offences against me, as I am desirous Thou would'st forgive all my offences against Thee.

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O Lord, dispose my Soul, I beseech thee unto this Grace, as an earnest of the other. Root out all hatred, enmity and ill will; cleanse me so perfectly from the least relique of them; and possess me with such hearty love and kindness towards all Men, even towards my bitterest Enemies; that I may more comfortably expect to receive perfect remission and forgiveness from Thee, by those pledges of thy love which I receive from the hands of thy Minister.

Whose Absolution here pronounced on Earth, I beseech thee ratify in Heaven; through our Lord Jesus Christ, who lives for ever to make Intercession for us. To whom with Thee, O Father, and the Holy Ghost, be Everlasting Praises, Amen.

CHAP. V.

It is a means of our nearer Union with the Lord Jesus. The nature of this Union and its effect, is explained in five considerations. For Christ communicates his body and blood to us. We are Kin to him by Faith and Love. And receive hereby greater measures of his Spirit, which is the bond of Union. And an earnest and pledge of a happy Resurrection.

The distance being taken away between God and us, this Sacrament must be considered as a means of our *nearer union* with our Lord Christ. He doth not only kindly entertain us when we come to his Table, but he likewise knits and joyns us to himself. He not only ties

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us with Cords of Love, and binds us to his service by favours and blessings conferred on us ; but in some sort he makes us one with him, and takes us into a nearer conjunction than before we enjoyed. And who would not desire to be infolded in his arms? Who would not repose himself in his bosom? but who durst have presumed to entertain a thought of being married unto him, and becoming one with him? And yet who would refuse such a favour now that it is offered to us, but they that neither know him nor themselves?

This Covenant into which we enter, is a *Marriage-Covenant*, and our Lord promises to be as a *Husband* to us, and we chuse him as the best beloved of our Souls. It is none of the common Friendships which we contract with him by eating and drinking at his Table, but the rarest and highest that can be imagined; and we are to look upon this as a *Marriage-Feast*. What this union then with Christ is, it need not be disputed; we may be sure that it is such an one as is between a Man and his Wife, the Vine and the Branches, the Head and the Members, the Building and the Foundation (as hereafter will more fully appear) yea far beyond allsorts of union, whether moral, natural or artificial, which the World affords example of. That which I am to shew, is, That by these Sacramental pledges of his Love, and this communion with Christ our Lord, we are faster tied unto him, and the Ligaments are made more strong and indissoluble be-

tween us. This will be manifest upon these considerations.

I. Seeing we do after a sort eat Christ's flesh, and drink his Blood, we must needs thereby be incorporated further with him. I dispute not now in what sense we eat and drink his Body & Blood; but so far as we grant that we do that, so far the other is likewise done. Our union is of the same kind and degree with our communion and participation. And therefore when the Apostle speaks of a communion with them, *1 Cor. 10. 16.* that adhesion and cleaving to Christ signifies, that in some sort we are made one with him. So *S. Chrysostom* observes, That the Apostle used not the word *μετοχή* which is *participation*, but *κοινωνία*, *Communion*; because he would shew the near conjunction that is between us, and that we are knit and united to him by this partaking of him. So likewise *Oecumenius* upon the place observes, That Christ's Blood united us to him as our Head, *διὰ τὴν μετέληψιν*, by our receiving of it. And indeed as it is contrary to all analogy of speech, to call the Bread and Wine by the Name of Christ's Body and Blood, if they be not at all so; in like manner it is incongruous to use the phrase of eating and drinking, if there be no union between us and that which we eat and drink.

II. Faith and Love bearing a great part in this holy action, and Christ being by them embraced, it must needs be a means of our nearer union. For union (you know) begins in our consent unto him; and therefore the stronger that grows,

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grows, and with the greater dearness of affection that is expressed, the stronger and closer our union to him becomes. Now Faith and Love (which are our consent) receive here a great increase of strength, by the most intense operation of them, which is apt to perfect and compleat them. No Man comes aright hither, that doth not from the bottom of his heart (as you have seen) resign himself unto the will of Christ, to be moved and governed at his pleasure. He must dissolve into the heart of his Saviour (if I may so speak) to have no motion but according as that beats; so that his whole life should be but a pulse answering to the heart of Christ. And so * Cyril brings in Christ calling upon Men, and saying, I am the Bread of Life; *εισδέξαδι με κα-
θαπερ ζυμιτω εν τω υμεισιν ουρανισι*, take me in as a leaven to diffuse it self through your whole mass. Be you even leavened with me, that every bit of you may taste of me. This can be effected by nothing else but a hearty conjunction of our wills with Christ's. We must put our selves wholly out of our own power, as the Wife doth, when she gives her self to her Husband; and the more we can get out of our selves, so as to have no proper will of our own, the more we become one with him. When we feel not our selves to be any thing at all, nor to have any interest different from that of his, then we and he are made perfectly one, or rather we are not, but he is *All*. Now this abolition of propriety in

* *Horn. in myst. Cæn.*

our selves, is much promoted by the remembrance of Christ's death and his unvaluable love, whereby we become dead, and are even snatched and ravished from our selves. Whatsoever other unions there may be, they all wait and attend upon this which lays the foundation of them. Yea by this faith and love our hearts are more enlarged; the Vessels of our Souls are rendred more capable; and the Temple of Christ is much more amplified to receive more of God's presence. And that is the next thing.

III. The holy Spirit is here conferred on us in larger measures, which is the very bond and ligament that ties us to him. For this union is not only such a moral union as is between Husband and Wife, (which is made by love) or between King and Subjects (which is made by Law;) but such a natural union as is between head and members, the Vine and Branches, which is made by one spirit or life dwelling in the whole.

For the understanding of this (which I shall insist on longer than the rest) you must consider these things.

I. That our union with Christ is set forth by many things in Scripture, or in St. ^a *Chrysostom's* phrase, *διὰ πολλῶν ἡμᾶς ὑποδείξμάτων ἐνοῖ*, He unites us to himself after many patterns. I think there is not a better collection of them, than we meet with in him.

He is the Head (saith he) we are the Body; He

^a *Hom. 8. in 1. ad Cor.*

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is the Foundation, we are the building ; He is the Vine, we are the branches ; He is the Bridegroom, we are the Bride ; He is the Shepherd, we are his Sheep ; He is the Way, we are the Travellers ; We are the Temple, and he is the Inhabitant ; He is the First-born, we are his Brethren ; He is the Heir we the Coheirs : He is the Life, we are the Living, &c. all these things *ἐν ὧσιν ἐμμελῶμεν*, do shew an union, and such an one that will not admit the least thing to come between them.

2. Observe, that the highest and closest union is that which is made by one spirit and life moving in the whole. And therefore I take notice, That the Scripture delights most frequently to use the two first examples of a Body, and a Building, and those that are nearest to these. Now because a Building hath no Life, but yet by its firmness and strength doth notably set forth the firmness of the union that is between Christ and his People ; therefore the Apostle puts both these together, and calls Christ a *living stone*, and those that come to him, *lively or living stones*, which are built up a spiritual House or Temple, where they offer spiritual Sacrifices unto God, 1 *Pet.* 2. 4. 5. That union therefore is most perfect which is made by life, though others may be of greatest strength ; and therefore the Apostle applies it even to things without life, that he might the better shew, the union between Christ and his members by one life, which is in strength more like the solidness of a Temple

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than any other thing, whose parts are so cemented as if they would last as long as the World.

3. We must observe, That things at the greatest distance may be united by one spirit of life actuating them both ; and so may Christ and we, though we enjoy not his bodily presence. It is truly noted by a most Reverend ^b Person, That the formal reason of the union that is made between the parts of our body consists not in their continuity and touching of each other, but in the animation of them by one and the same spirit which ties them all together. If the spirit withdraw it self from any part so that it be mortified, it presently remains as if it were not of the body, though its parts still touch the next member to it. And so we see in Trees, if any branch be deprived of the vegetative spirit, it drops from the Tree as now no more belonging to it. On the other side, you see the Toes have an union with the Head (though at a distance) not only by the intervening of many parts that reach from them unto it, but by the Soul that is present in the farthest member, and gives the Head as speedy notice of what is done in the remotest part, as if it were the next door to the brain. And this it doth without the assistance of the neighbouring parts that should whisper the grief of the Toes from one to the other till the Head hear, but without the least

^b A. U^{ber}:

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trouble to any of them, which do not feel their pain. If you should suppose therefore our Body to be as high as the Heavens, and the Head of it to touch the Throne of God, and the Feet to stand upon his footstool the Earth, no sooner could the Head think of moving a Toe, but presently it would stir; and no sooner could any pain befall the most distant part, than the Head would be advised of it. Which must be by virtue of that spirit which is conceived alike present to every part; and therefore that must be taken likewise to be the reason of that union which is amongst them all. Just so may you apprehend the union to be between Christ our Head, and us his Members; although in regard of his corporal presence he be in the Heavens, which must receive him until the time of the restitution of all things, *Acts* 3. 21. yet he is here with us always, even to the end of the World (*Matth.* 28. 20.) in regard of his holy Spirit working in us. By this he is sensible of all our needs, and by the vital influences of it in every part, he joins the whole Body fitly together; so that he and it make one Christ, according as the Apostle saith, *1 Cor.* 12. 12. *As the Body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.* And that this union is wrought by the Spirit (which every true Christian hath dwelling in him, *1 Cor.* 6. 17. *Rom.* 8. 9.) the next Verse (*ver.* 13.) will tell you, *we are all baptized into one body by one spirit, &c.* Which will lead me to

the fourth thing for which all this was said.

4. We receive of this Spirit when we worthily communicate at the Supper of the Lord, according as the Apostle in that 13th Verse is thought to say, *We have been all made to drink into one spirit*, i. e. We have all reason to agree well together; for there is but one spirit that animates the whole body of us, which we receive at the Table of the Lord when we drink the Cup of blessing. One Christian doth not drink out of the same Cup a spirit of Peace, and another Christian a spirit of contention; but as *Chrysostom* expounds it, *περὶ τῆ αὐτοῦ ἐλθομένου μυσταγωγίαν*, &c. We all come to be initiated in the same secrets, we all enjoy the same Table, and though he doth not say, (as it follows in him) that we eat the same Body and drink the same Blood; yet since he makes mention of the spirit, he saith both. For in both we are watered with one and the same spirit, even as Trees (saith he) are watered out of one and the same Fountain. Or if we understand the Apostle's words of the spirit received (*ἐν τῷ βαπτισματὶ*) after Baptism, but (*πρὸ μυστηρίων*) before the Sacrament of the Lord's Supper whereby he further waters (so the word *ποτίσω* is used, 1 Cor. 3. 6, 7, 8.) that which he hath planted; yet still it will be true, that at this time good Christians do receive larger irrigations from that Fountain of Life, that they may shoot up to

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a greater height, and bring forth more fruit. For this spirit is always needful, being that which maintains our Life, and it is given in the use of those means that God hath instituted for increase in grace; of which means this holy feast being one of the chief, that life-giving spirit must be conceived to lay faster hold of us, and knit us more unto our head. It is the *vis vicaria* of the Lord Jesus, that power which supplies his place here in the World, by which he is Present to our Souls. Now when shall we conceive it more present, than when we remember him whose spirit it is, and when he doth exhibit himself unto us under these shadows of Bread and Wine? These are tokens of his presence, and represent him to us; the spirit is that whereby he is present, and therefore here it must be again conferred on us. Here it doth take a strong seizure of us; here it possesses it self more fully of all our faculties; here it gives us more sensible touches from our head, and makes us feel more vital influences descending thence unto us; and so (it being the bond of union) must needs strengthen and confirm us in an inseparable conjunction with him. Christ doth not descend *locally* unto us, that we may feed on him; but as the Sun toucheth us by his beams without removing of its sphere, so Christ comes down upon us by the power of the Holy Ghost; moving by its heavenly virtue in our hearts, though he remain above. And this virtue coming from our Head the Man Christ
Jesus

Jesus, it doth both quicken us to his service, and tie us to him, and likewise we are said to partake of his Body and Blood, because we sensibly feel the virtue and efficacy of them in our selves.

And do not wonder that I say we are more strongly united to Christ hereby; for union is not to be conceived without all latitude, but to be looked on as capable of increase or diminution, and as that which may grow loose and slack, or be made more perfect and compact. As it is with the Soul and Body, so it is between Christ and his Members. Though the Soul be not quite unloosed from the Body, yet by sickness the bonds may become rotten, or by fasting they may grow weak and feeble, so that it may have but a slender hold of its companion, and a little violence may snap them asunder: Even so though our Souls be tied to Christ, yet by our daily infirmities, or the frequent incursions of our Enemies, or by long abstaining from this holy food, and other negligences, we shall find a kind of looseness in our Souls, and that we are going off from Christ, and tending to a dissolution, unless we gird up the loins of our mind, and be vigilant and sober, watching unto all holy duties. And therefore as in the former case we must betake our selves to our physick, and food and good exercise for the making the Bonds sound and strong; so in this we must have recourse to the holy Feast we are speaking of (which is both meat and medicine) and we must stir up
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the grace that is in us, and beg more of the Spirit of God that may strengthen the things that remain and are ready to die.

To receive the Spirit not by measure, is the privilege of none but our Head. We that receive from ^d his fullness, have not our portion all at once, but must daily look for a ^e supply of the Spirit of Jesus Christ. And so the Apostle saith, ^f *The righteousness of God is revealed from faith to faith; and we must grow up into him in all things which is the head, even Christ.* Which shews, that we may be made one with him in a more excellent manner than when we were first born, because the Spirit of Christ grows unto a greater strength within us, as we receive more of heavenly nutriment into our Souls.

And this is all that is meant by the *real presence* of Christ in this Sacrament, which the Church speaks of and believes; as it is one reason likewise of the *change* which is so much noised; because by his power these things become effectual to so great purposes, when they are holily received. Our Lord doth call these signs by the name of the things they signifie, because in a spiritual manner his Body and Blood are present to us, *viz.* by the communication of that to us which they did purchase for us. From the sacred humanity of Christ, life and spirit is derived unto us, as motion is from the head unto

^d Phil. 1. 19. ^e Rom. 1. 17. ^f Eph. 4. 15.

the members. And the power of the Godhead doth diffuse the virtue or operation of the humane nature, to the enlivening the hearts of Men that rightly receive the Sacramental pledges. & *Manna* is called spiritual Bread, and Water that came out of the Rock is named spiritual Drink, and the Rock is said to be Christ, because they did signifie him, and were tokens of his presence; and therefore much more may this Bread and Wine be called his Body and Blood, and be spoken of as if they were himself; because they do more lively represent him, and he hath annexed his presence more powerfully to them. Or as one of the Ancients saith, they are called his Body and Blood, not because they are properly so; *sed quòd in se mysterium corporis ejus & sanguinis contineant*, but because they contain in them the mystery of his Body and Blood.

And this (as I said) is all the change that we are to understand in them, according as *Theodoret* doth excellently express it, Christ (saith ^h he) calls them by the name of the things they represent, *not changing the nature, but adding grace unto the nature.* And what that grace is I have already told you in this Chapter. So that the *real presence* is not to be sought in the Bread and Wine, but in those that receive them, according as Learned *Hooker* speaks. For Christ saith first, *Take and eat*; and then after that, *This is my*

^s 1 COR. 10. 3, 4. ^h Οὐ τὸ φύσιν μεταβαλὼν, ἀλλὰ τὸ χεῖν τῇ φύσει προθεβηκώς. Dialog. I.

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Body. Before we take and eat, it is not the Body of Christ unto us; but when we take and eat as we ought, then he gives us his whole self, and puts us into possession of all such saving graces as his sacrificed body can yield, and our Souls do then need: The change is in our Souls, and not in the Sacrament; we are thought not *Transubstantiated* into another body, yet *Metamorphosed* and transformed into another likeness by the offering up of our Bodies to God, which is a piece of this service, *Rom. 12. 1.2.* And so some observe, That all other meat is received as it is in it self, and no otherwise; but this meat is divers, as it is received. Other meat affecteth and altereth the taste, but here the taste altereth the meat. For if it be worthily received, it is the Body and Blood of Christ; if unworthily, it is but bare Bread and Wine.

But yet this must be cautiously understood when we thus speak; for *this* presence *is the bread*, though *in it*. Though it be only *in us*, yet it comes *with it* unto us if we will receive him; because else we shall not know how unworthy persons are said to be *guilty of his body and blood*, if he be not present with his Body and Blood to work in Mens Souls,

This likewise is to be further observed for the better understanding of it; that the Devil who loves to imitate God, (that he may the better cozen and cheat) doth seldom manifest his power to any great purpose, but when he is called by some of his own Ceremonies and Sacraments
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that he hath appointed. This doth but tell us that Christ is then most powerfully present, when we use his rites which he hath instituted and hallow'd as special remembrances of his love, and testimonies of our love unto him.

So that we may come hither, and expect that we shall feel more at such a time, and in the use of such means, than at or in others, because he hath made them his Body and Blood in such sort as I have declared,

Other union than this (by Christ's spirit) I know no use of, though we should believe that which we do not understand. I can conceive great things concerning the power of Christ's humane nature; and it is not for us to tell how far it may extend its influences through the inhabitation of the Deity. That it is brighter than the Sun, *S. Paul* saw when the Lord appeared to him, *Acts* 26. 13. And as the Sun we see, communicates his beams a vast way, and twists it self about us by silver-threads of light, though seated in the Heavens, so may we conceive that the sacred humanity of Christ doth tie us to it self by Cords of love, and now embrace us in its out-stretched arms after a more affectionate manner, when we come to remember him. But to what purposes this should serve, I do not well understand, and without the Spirit of Christ dwelling in us, the flesh can profit nothing at all though never so glorious; and therefore I lay aside such thoughts, and content my self to

know,

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know, ⁱ that they that are joined (or cleave) to the Lord are one Spirit.

5. Now from this secret union that is here made between Christ and our Persons, it comes to pass that this Sacrament hath been accounted an earnest and pledge of the Resurrection. For nothing that is made one with Christ can die and be lost, but he will raise it up again at the last day. His spirit can find out all their dust after a thousand changes; it can gather all their dispersions, and reunite their scattered Crums, and knead them again into a ^k goodly body. And this it will do; for their very Bodies are the ^l Temple of the Holy Ghost; therefore he will quicken their mortal Bodies, by his Spirit that dwelleth in them.

Hence it was that ^m Cyril so earnestly invited guests to this Feast; saying, *Come eat the bread that renews your nature; drink the wine that is the smile and cheer of immortality.* Eat the Bread that purges away the ancient bitterness; drink the Wine that asswages the pain of our old sore. *Τὸτο τὸ φύσεως τὸ ἰατρεῖον*, This is the very restorative of nature, an healing Plaister for the bitings of the Serpent, a powerful Antidote against all his poyson he hath infused into us. And so several of the elder times speak not without reason; for seeing our Lord gives to these things the name of his Body and Blood, we need not fear

ⁱ 1 Cor. 6. 17. ^k 1 Cor. 6. 19. ^l Rom. 8. 11. ^m Φάγετε ἀπὸ τοῦ ἀνακαινοποιού ἑαυτῶν καὶ φύσιν, πίετε οἶνον, ἀθανασίας γά-
νυσμα, &c. Hom. ἐκ. L. μυσ. δεσπ.

to attribute to them the virtues and efficacy of his death, which we know was the restorer of life.

We should think therefore, when we go to the Table of the Lord, that we go to join our selves more closely to our head, and to unite our hearts more firmly to the Fountain of our Life. That we go to receive of his holy Spirit, which like Wine running through our Veins, should diffuse it self into all the vital powers of our Souls, and make us more able and strong, active and quick, ready and forward in the Service of our Saviour. We should think that hereby we may get greater Victories over our Enemies, if we do not betray our Succours; that we may more compleat our Conquests, if we use the power that is sent unto us. We should look upon this Bread, as the Bread of Life, and conceive that we take the Cup of Immortality into our Hands, and that the next draught may be in the Kingdom of God, when our Bodies shall be raised to Feast at the eternal Supper of the Lamb. For this is but a just consequence of forgiveness of sins (which the former Chapter treated of) that our Bodies should live again which became mortal through sin. And therefore as Christ here seals unto us the one, so he likewise assures us of the other, and gives unto us the earnest of the Spirit. What joy then must these thoughts needs create in our Souls? What better cheer can we desire? What greater dainties would we taste than this holy Feast affords? or what cause would
we

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we have of thanksgiving more than hath been, named? If we desire a consort in our thanksgivings, and to have an harmony of Souls while we sing his praises, if we would hear some voice besides our own that might fill up our joys, and lift them to a greater height; That is not wanting neither, as the next Chapter shall declare. For here is an union of minds begot; and a sweet consent of hearts is the result of this entertainment.

A PRAYER.

O God, who by Faith in thy Son Jesus Christ hast incorporated us into Him, and made us members of Him; and by the increase of that Faith and of Love, and of Hope; dost knit us more perfectly unto Him, and make us more intirely one with Him; I bless and praise Thee that Thou hast ordained a holy Feast upon his Body and Blood, for the nourishment and growth of these, and for my stronger and closer union with Him.

What an honour is this, that not only our Nature should be assumed unto an union with the Divine; but that Thou shouldst take every particular person of us, who obediently believe on thy Son Jesus, into such a near conjunction with Him, as testifies his most tender affection towards us; though unworky of the least respect from Him.

O that I may never prove ungrateful for it, nor vainly presume of it; while I am a stranger to it. But my will being perfectly made one with his will, (so

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that

that what pleases Him pleases me) I may feel that I am really and truly made one spirit with Him; and may comfortably hope that being thus united to Him, death it self shall not separate me from him; but that He will quicken even this mortal body, at the last day, by his Spirit which dwelleth in me.

And I most humbly beseech Thee, daily to quicken this faith and hope in me; that by the power of it I may overcome the World and all the Temptations of it. Make me to feel a living virtue continually flowing from Christ my Head unto me; that I may continue a lively Member of his Body: stedfastly walking in this World as Christ walked, and never doing any thing unbecoming the relation I have to Him; but by doing him all the honour I am able, may at last be preferred to the honour of dwelling with Him for ever. Which I humbly beg for his sake, who hath undertaken to be our Advocate with Thee: To whom with Thee O Father, and the Holy Ghost, be all honour and glory now and eternally. Amen.

CHAP. VI.

This Feast is a means also of our Union one with another. The very eating together at the same table is an expression of kindness. The Paschal Supper was a Feast of love. This holy Communion is much more so. Here we all eat of one loaf. The Holy kiss was a token of dear affection; which was given at this Feast. And so were the Agapæ, or Feasts of Charity. And the Collections then made for the poor. And sometime our Church sent a loaf to another in token of Unity. A summary of these six Chapters. And two observations from the whole.

AS this Sacrament is a means of uniting us to our Lord by *faith*, so likewise of uniting us to our Brethren by *love*. It knits us not only to our head, but all the members also thereby are more endeared unto each other. We enter here into a strict League of Friendship with them, as well as into a Covenant with God.

For all true Christians are not only of the Family of God, but his Children and nearest Relations; so that we cannot profess any love to the Father of them all, but we must at the same time embrace his whole Progeny, as bearing his Character, and having in them those very things, which we love in him. When we take the Bridegroom, we contract a Kindred also with all the Friends of the Bridegroom. And

love indeed is of that nature, that it is not only diffusive of it self; but it runs forth with a certain pleasure, and fills our heart with joy as it passeth from us. So that no man would be excused from loving of his Brethren, nor willingly want that part of this Christian Feast. We all grant that this food would not be so full of juice and sweetness, but that it tastes of the Love of our Lord; nor would this Cup be so pleasant, but that it is the Cup of Charity. Now when the heart is once filled with love, it wants nothing but objects whereon to empty it self, and it is like new Wine that is ready to burst the Vessel, unless it find some vent. And therefore one good man is glad at such a time to ease himself into the bosom of others; and to express himself to them in such charitable actions as cannot be done to God who is all-sufficient of himself. This adds to the grace of this entertainment, that there is nothing but love to be seen in it. The food is *love*; the Master of the Feast glories in no greater name, than that *he is Love*; all the guests are Brethren; they are all in their Father's House; they all receive the tokens and pledges of the Love of their Elder Brother; and his Love is so great that he is content to share his inheritance among them. It must be therefore against nature, and the course of things, not to love, and to let our Brethren share in our affections, who have a Portion in the same Saviour.

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But to make it plainly appear, that one end of the institution of this Sacrament was to advance love and kindness in our hearts to each other, let these things be considered.

I. As it is a common Feast, it carries in it the notion of love and good will that is between all the Guests. It is well known that eating and drinking together was anciently such a sign of unity, conjunction of minds and Friendly Society, that the word *Companis*, and *Campanio*, in old Latine, is the same with *Socius*. Our English retains them all, and expresseth a more than ordinary familiarity between persons, by the names of *companions*, *company* and *society*, which are first made and afterward maintained by a Friendly converse at the same Table, and eating of the same Bread. And hence it is that all our *Companies* and *Fraternities* in Cities have their *Guild-Halls* where they meet, and their Feasts likewise at certain times for the maintaining of love and amicable correspondence. From which kind of meeting it is that the holy Sacrament was called *Synaxis*, a convention or coming together in one, which the Apostle expresseth when he saith, 1 Cor. 11. 20. *συνερχομένων ὑμῶν, &c.* *When you come together into one place.* It is a phrase for their assembling and convening at an appointed time to Feast together, and maintain mutual charity which Christ had commended so much unto them. And this *Aristotle* in his *Politicks* makes the *πρώτη τῶν κοινωνιῶν*, the first of all Communions which is between those that live

under the same roof, and eat and drink at the same Table, as Parents and Children, Brethren and Sisters, from whence all other Societies and Communions are derived. Christians are called in Scripture by the name of those near Relations, and therefore their love is fitly expressed and upheld by this kind of intercourse and sweet converse. And the frequenter it is, the more would it approach to a likeness to the most ancient and prime communion in nature. For this is a Maxim in that great man, *An every day communion doth naturally make a house.* We are the House of God; and the first Converts to the Faith seem to have maintained such a daily Communion, that they better deserved that name than any people that ever were; and testified that they looked upon one another as Children of the same Parent, and were spiritual Brethren and Sisters in the Lord. It is so natural to give the tokens of Friendship by this thing, that in some places people have made their *sponsalia* or *contracts* of marriage, by each person's drinking of the same Cup. ^b And perhaps for the same reason it is, that in many places of *England* they use after marriage to break a Cake over the Head of the Bride, as she enters into the Doors, either shewing that they must live together in the most intimate Society, or that they and all their

^a Εἰς πᾶσαν ἡμέραν συνεσθία κοινωνία καὶ φύσιν οἷός ἐστιν.
 Ibid. ^b In *Muscovy* the Bridegroom presents a Loaf of Bread to the Priest, and he to the Friends, who break it, and eat of it, in token of fidelity and love. *V. Hist. of Russia* by G. Fletcher, chap. 24.

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Friends eating of it, may signifie the great love that is between them. Now the more sacred our food is whereof we partake, and the Body of Christ being broken before our Eyes and administred unto us, the more strongly are we engaged to Brotherly love, and the rarer Friendship do we contract beyond all that the word *companion* can express.

II. The Paschal Supper among the Jews was a Feast of *love*, as well as of *remembrance*. For it was not only celebrated between the members of the same Family, but by the whole Nation who came together from all parts at the same time, and in one place; which did intimate to them that they were but one Body. For this cause it is likely God ordained, That they should have one ^c *whole Lamb* for every Family, and not divided into Portions among several Companies; as also he forbids that a Bone of it should be broken by them. It did well represent the unity that was among them, seeing they all did the same thing without any division, and made not the least fraction in those parts that were most compacted. The Bread likewise without leaven might have some such signification in it, that they should not swell by the fervency of any passion, nor be sowerd by any malice or ill-will to each other who eat of the same unleavened Bread. And so the ^d Apostle bids us to *keep the feast* (now that Christ our

^c Exod. 12. 46. ^d 1 Cor. 5. 7, 8.

Passover is sacrificed for us) *not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* And it may be observed, That though the Stranger that was uncircumcised might not by the Law eat of the Lamb (*Exod. 12. 43, 45.*) yet their *Masters* tell us that they permitted them to eat of the unleavened Bread, and bitter Herbs, &c. which was a token of some love unto them, though not of such a dear affection as they had for their own Nation.

III. But the Lord's Supper is much more a Feast of love, because it is a remembrance of the greatest love that ever was, which our Lord shewed in dying for us. This love of his must in all reason be compensated with a great love from us, and he hath made our Brethren to be his Proxies and Receivers; he hath transferred the debt that is owing him unto them, that we may do them those kindneses for his sake which we cannot do immediately unto him. It is worthy our notice, that the first person that ever received this holy Sacrament, was (in all likelihood) *S. John* the beloved Disciple, he that lay in Jesus his Breast (and is therefore called by some Greek Writers *ὁ ἐν τῇ ἀγκυλῇ*, *he in the bosom*) whose heart was so full of love to the Brethren, that he breaths little else in one whole discourse which he left to his little Chlidren. And you may observe also that immediately after this Supper (spoken of *John 13.*) our Saviour entertains his Desciples the rest of that Night till he went into the Garden, with those Heavenly discourses which

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which you read in the 14, 15, 16, 17 Chapters of the same Gospel. A great part of which contain the Commandment of Brotherly love, of living in Peace, and being one with each other, even as He and his Father are one: Which may well suggest to our meditations, that one intent of this heavenly repast is to breed in us a kind of Cœlestial Charity, and make us all like that Disciple who first had the favour to taste of it.

IV. This Supper is the more significant of Christian Charity, and Peace that is to be between all the guests, because they all eat of *one loaf*, as the Apostle speaks, 1 Cor. 10. 17. where *ἡς ἑξῆς*, which we render *one bread*, more properly may be translated *one loaf*, of which all the Company partake, and thereby are made one Body, Members of the same Christ, and Members one of another. As the Flower, though consisting of many little parts, is mingled and kneaded into one Loaf; so are all Christians united and compacted into one Body, by partaking of that one and the same individual Loaf. And therefore we may by the way take notice, That the Bread provided for our Communions (though never so great) ought to be but one Loaf; and likewise that all should Communicate (if it may be) at the same time, and not one part of a Congregation to day, and the other at the next meeting; for this doth not so well signify the union that is among all Christians who live together in the same Society.

ety. And to render this conteſſeration the more
 manifeſt, in ſome^e Ages of the Church (though
 but in ſome particular places) every Family that
 did receive, offered a quantity of Flower, with
 which the Communion-Bread was made. This
 mixture of one man's meal with another's, and
 the Combination of all the Particles in one Paſte,
 did well denote that they were but one body of
 men mingled together by ſuch a common affe-
 ction that they were made one Lump, and did
 loſe themſelves in one another, not knowing
 any difference between each other. And indeed,
 there never was any Society of men ſo ſtrongly
 united and kneaded together, as the firſt Body
 of Chriſtians were. Though their *union* may
 well be repreſented by the little Atomes of Flower
 all glewed together in a Loaf; yet the *ſtrength* of
 their union may be better compared to the ſtones
 of a Temple ſo cemented, that the hand of Man
 is of no force ſo much as to move them. And
 to ſuch ſtones the Apoſtle S. Peter compares them,
 when he ſaith (1 *Eph. cap. 2. 5.*) that as lively
 ſtones they are built up a ſpiritual Houſe, &c.
 Living ſtones they were, becauſe they were ſo
 many Souls or Hearts joyned together into a
 ſpiritual Temple; making one great heart beating
 with the ſame love; and becauſe likewise they
 had all^f drunk into the ſame ſpirit of life, which
 was the common *vinculum*, tie, or bond that thus
 united them together and made this *one bread* to

Epiſt.

^e Joſeph de Vicecom. L. 2. de Miſſa rit. cap. 10. ^f Act. 2. 32.

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be like the strength of stones rather than Bread.
As the little Particles of meal were by the help of Water wrought into one Paste; so were all particular Christians by this Spirit wherewithal they were watered, formed into one spiritual Body to be no more many, but one.

V. The ancient Christians likewise had many significant customs and practices whereby they did notably express at this Feast the love which was among them. The most remarkable of which are these.

I. There was the *Holy Kiss* wherewith they saluted each other, as a token of the dear affection wherewith they embraced, and of their desire that their Souls might pass (as it were) into each others Bodies. There are many places of Scripture which mention this Kiss (as *Rom. 16. 16. 1 Cor. 20, &c.*) and the best Writers near the times of our Saviour, tell us, it was used to be given at the holy Communion, as the fittest season to express such an innocent and sincere love. When we have done Prayers (saith *Justin Martyr*) Ἀλλήλους φιλήμασι ἀσπάζομεθα, &c. we salute each other with a Kiss; and then immediately the [πρεσβυτέρ] chief Minister takes the Bread and Wine from the hand of those that offer them, &c. At this feast then they did salute one another; and when they fasted, it began to be a custom (saith *Tertullian*) that after Prayers they should forbear the kiss of Peace, *quod est signaculum*

^a Εἰς ἐν πνεῦμα ἐγκαταστάμενοι, 1 Cor. 12. 13. ^b Apolog. ^c De Orat. cap. 14.

perfectionis, which is the sign or seal of perfection, *i. e.* of Love and Charity (I suppose he means) which is called by the Apostle *the bond of perfectness*. That it was a custom among the Jews to salute with a Kiss at their Prayers, is the affirmation of *Druſius*; but a greater man than he was, saith, that he finds no such thing in all their writings, and shews that in all likelihood he was deceived, by mistaking the word ^k *Tiph-luth* for *Tepilloth*, the former of which signifies *foolishness*, and the latter *prayers*. And so he observes that it is said in the great Bereschit (upon those words, *Gen.* 29. 11.) every Kiss is לחלומות to folly, *i. e.* a wanton Kiss, except these three, to which one adds a fourth. First, *The kiss of homage*, such as *Samuel* gave to *Saul*, *1 Sam.* 10. 1. (and such I may add, as we are bid to give to the Son of God, *Psal.* 2. 12.) Secondly, *The kiss of meeting*, such as *Aaron* gave to *Moses*, *Exod.* 4. 27, Thirdly, *the kiss of departure*, such a *Orpah* gave to her Mother, *Ruth* 1. 14. And fourthly, *The kiss of kindred*, such as *Jacob* here gave to *Rachel*, because she was his Cousin. We must seek therefore for no other reason of this kiss, but that it was a sign of kindness and love by the custom of all the World, and therefore it is called *the kiss of charity*, *1 Pet.* 5. 13.

14 And for this cause saith *St. Chrysostom*, the ¹ Apostle bids the *Corinthians* (in the place fore-cited) *to salute each other with an holy kiss*, be-

^k *Buxtorf. Lex. Tal. in vnc.* נשיקה ¹ *1 Cor.* 16. 20.

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cause there were such vehement contentions and great differences among them. For *one said I am of Paul, another said I am of Apollo*, another called himself after *Peter*, and another after *Christ*. One was drunken at their sacred Feast, and another hungry; they went to Law with one another; and there was a great deal of pride and envy and confusion about their spiritual gifts: And therefore having exhorted them, *ver. 14. to let all things be done in love*; he now commands them to be joyned together also by the holy Kiss, *ἵνα ὅς ἐν οἷ καὶ ἐν τίκλει σῶμα*, for this unites and begets one Body. And so likewise he observes, that the Kiss doth not only unite those that are divided, but it likewise makes an equality between those that are unequal, which is a necessary thing to all Friendship. By this peace saith ^m he (in *Rom. 16. 16.*) the Apostle takes away every thing that disquieted them; so that the great should not despise the less nor the less envy the great, but both Pride and Envy be cast out; this Kiss being of that nature, that it sweetens, smooths, and equals all things.

And I may observe also that the very next words of the Apostle, *ver. 17.* are an entreaty to mark all them who cause division among them. As if he should have said, Salute one another, and so embrace; that he may be looked upon as no Christian that causes divisions and offences among you.

^m Τὸ φιλήματι τίτε πάντα καὶ ἀπεχθονίης τε καὶ ἔριδος.

And

And so in another Sermon he most admirably
discourses of this Christian Charity, which is
signified by the Kiss. ' Do not say (saithⁿ he)
' that such an one hath done me harm, and no
' man can put up the wrong; but think with
' thy self what Christ saith to him that betrayed
' him with a Kiss to the death of the Cross, and
' mind how notably he reproves him. ° *Judas*
' *betrayest thou the Son of man with a kiss?* Who
' would not be softened with these words? What
' heart would not such a Voice bow and encline
' unto it? What wild Beast, what Adamant is there
' that would not be moved? Do not say unto
' me hereafter, Such an one is a Murderer, or
' the like, and I cannot abide him. I tell thee,
' if he be ready to thrust his Dagger into thee,
' and to baptize his right hand in thy Throat,
' kiss that right hand of his, for Christ kissed
' the very mouth of his Murderer. Thou
' art the Servant of him, I say, that kissed the
' Traytor, (for I will not cease to repeat it a-
' gain and again) of him that spake words to him
' softer than a kiss. For mark it, he doth not
' say, O thou Villain, thou Traytor, dost thou
' make me this requital for all my kindness? but
' he only saith, *Judas*, (calling him by his pro-
' per name,) canst thou find in thy heart to be-
' tray me on this fashion? Yea I may observe
' that he calls him *Friend*, *Matth. 26.50.* which
' are words of great sweetness to such an un-
' worthy person. And after this, he doth not

° *Homil. 21. in Epist. ad Rom.* ° *Luke 21. 48.*

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‘say, why dost thou betray thy Teacher, thy
‘Master, thy Benefactor; but why betray’st thou the
‘Son of man with a Kiss? If he was not thy
‘Master, yet wilt thou betray any ordinary man
‘who deals so courteously with thee, and vouch-
‘safes to kiss thee, even when thou betrayest him
‘with that kiss? O blessed Lord! what an exam-
‘ple hast thou given us of humility and for-
‘giveness? and how kindly and graciously he
‘treats likewise those that came to take him, you
‘may see if you read what follows, which will
‘make any man ashamed to be cruel to his Bre-
‘thren. What though they be guilty of a thou-
‘sand faults? They cannot be greater than this
‘of Judas to our Saviour. Wilt thou not kiss
‘him, when our Saviour kissed and embraced
‘the Traytor? How canst thou receive the holy
‘offering, if thy tongue be red with the blood
‘of men? How canst thou give the Peace (he
‘means the kiss, which was accompanied with
‘good wishes) if thy mouth be full of War?
‘Thus that excellent ^p man from whose mouth
‘I desire my Reader to learn, if not from mine.
‘And therefore he expounds this word *Ἀγίως ἁ-
‘λῶς* to signifie that the kiss should be sincere, and
‘without all hypocrisie, or falseness of heart,
‘in which he is followed by other ancient Expo-
‘sitors. But it may likewise signifie the purity of
‘it, and that it should be only out of Christian
‘love, and not with any other baser passion.
‘And it was a thing so constantly used, that it’s

^p *Oecum. & Theophylact.*

• likely

Soul

‘likely indeed the Heathens did thence reproach
 ‘the Christian meetings, as if they did burn with
 ‘some filthy fires. But the true Christians could
 not be impeached of any such Crime: Their flames
 were so pure and bright, that they left no
 foot nor blackness at all in the Soul behind them.
 There were indeed some base^a pretenders, the
 impure followers of *Simon Magus*, whose Eyes
 were full of Adultery, and whose Lips gave
 strange Kisses; but thy were abominable in their
 Doctrines too, and separated themselves from
 the flock of Christ, [†] *being sensual, and having
 not the spirit.* These men bragging that they
 were the only *spiritual men*, and calling all o-
 thers meer *animals*, might give occasion to the
 Heathens & the Enemies of our Religion to say,
 that Christians Assembled for such actions as
 they practised, but are not to be named. But
 the sound Professors did wipe off all these
 Calumnies that were cast upon the whole Reli-
 gion for the fault of some Apostates, not only
 by their most excellent Writings, but likewise
 by their pure lives and cautious converses. The
 Kiss of those that are in love (saith[†] one that
 well knew) is ἀόριστος καὶ ἀνέριστος καὶ καινὸν δέι, unlimited,
 unsatiable and always renewed. To shew there-
 fore that their Kiss was a token only of Cœle-
 stial Charity, [†] *Athenagoras* tells us that it was
 unlawful for them to Kiss any one ἐν δέλει the
second time to please themselves. And the Con-
 stitutions ascribed to *Clemens*, tell us also, That

^a 2 Pet. 2. 14. [†] Jude 19. [†] *Achil. Tatius. L. 4. ἐρωτ.* [†] Πρεσβ. the

ἐν δέλει.

the

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the Men saluted Men, and the Women those of their own Sex, that so they might avoid all danger, and take off all offence. These Kisses were as pure and innocent as the Snow; they were no other than had been long used in the World among familiar Friends, but only that they were a token of a diviner love, and denoted a more sacred affection being used in their solemn congresses with the Divine Majesty. So S. Cyril^u saith excellently, This Kiss is not barely such a one as is given among familiar acquaintance, ἐν ἀγοῇς as they meet in the streets, but ἀναμίχουσι τὰς ψυχάς, &c. they mingle Souls together, and promise an utter oblivion of all offences. Christian Souls then sate upon their Lips, and there embracing together, did pass (as it were) into each other's Bodies. As it was said of * Jonathan, so it might be affirmed of them, their Soul was knit to the Souls of their Brethren, and they loved them as their own Soul. And therefore † Alexander the false Prophet, in imitation (I make no question) of these holy Brethren, did entertain all his followers with a Kiss; and those that were admitted to a near communication with him, were called οἱ ἐνὶ τῷ φιλίῳ, They within the Kiss. There are several places I observe in holy Writ, where this kind of salutation is joyned with weeping, Gen. 29. 11. Gen. 33. 4. Gen. 45. 15. Whereby the Scripture expresseth such a joy at each other's sight, that it stopt all passages

^u Cyril. Hierosol. Mystag. 5. * 1 Sam. 18. 1. † Lucian in Pseudomant.

for the present, but the Eyes and Tears told that which the mouth could not yet speak but by a Kiss. And in one place this salutation goes under the Name of *falling on the neck* (Gen. 46. 29.) which denotes the Ardency of their embraces, and that they hanged on each other's Lips, as if they were loth to be *two* any more. But beside all this, it must be marked, That the Kiss was usually accompanied with some form of Benediction or Prayer for their welfare; which plainly appears in the salutations of two treacherous persons *Joab* and *Judas*, 2 Sam. 20.9. Matth. 26. 49. the one of which saith, *Art thou in health my brother?* (i. e. I pray thou mayest be, as I hope thou art, &c.) and the other, *χαῖρε παῖσι*, *All hail Master*. From all which we may be well assured, That these Christian embraces did only melt them into Tears, and not inflame them into any distempered heats; that they did only shew their dear affection, and heartily pray to God that *all Peace might be with them*, i. e. that all prosperity and happiness might be their Portion.

2. The first Christians having the Blood of Christ as yet warm upon their hearts, burnt with such Charity to each other, that they instituted frequent Feasts, which they concluded with the Sacrament of Christ's Body and Blood. At this sacred Meal the poor were feasted together with the rich, upon those offerings which the rich had made. And they sate down as it hapned, without any distinction, either in higher or lower

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er forms, to shew that they looked on themselves as equals in Christ, and Fellow-Heirs of the same promise. These Feasts were called *Ἀγάπαι*, Feasts of Love or Charity, and are mentioned in S. *Jude ver. 14.* and by S. *Peter, 2 Pet. 2. 13.* So denominated they were, as *Anastasin Sinaita* will have it, from their end and purpose; which was ἀγειν τὸ πᾶν εἰς ὁμόνοιαν καὶ ἐνότητά, to draw all together to an unity and agreement. *Tertulian* † gives a better reason, but tending to the same sense: *Our Supper* (saith he) *carries its reason in its Name*, for *Agapæ* signifies love in the Greek Language. We find no Divine Institution for these Entertainments, yet they have (as a Learned man speaks) * Divine Toleration. And they had a good beginning, though in process of time they nourished disorders. In the first simplicity they fed the Soul as well as the Body. Charity was the best part of the Meal; and the Guests were refreshed with nothing so much, as to see all their differences here buried. Which made good men still commend them after they were abused, as they began to be in the Apostles days. For the gluttony of some could not hinder, but that πᾶσι ὅντι (as *2 Clem. Alex.* speaks) *in truth the Agape was an heavenly repast, a rational banquet; which covered all things, suffered all things, hoped all things, and could never fail, because it was the beginning of the Feast in*

† *Cæna nostra de nomine rationem sui ostendit. Vocatur ἀγάπη id quod dilectio penes Græcos est. Tert. in Apol. * Montag. against Selden.*

²L. 2. *Pædag. c. 11*

the Kingdom of Heaven. It was in it self, as he goes on, *χρῆμα καθαρόν καὶ θεῷ ἄξιον*, a pure thing and worthy of God : for the very business of it was, a communication of their good things to the needy. And therefore the Council of Gangra (Can. 11.) anathematizes those who despised the faithful that were wont *ποτεῖν ἀγάπας* to make these Feasts, and in honour of our Lord to call their Brethren to them; and those who would not communicate at such meetings. For the end of them they knew was holy and good; in honour of our Lord (as the Council speaks) for the comfort of their poor Brethren. And therefore when they began to be left off, as they did in *Justin Martyr's* days (about the year 160) as far as one can guess by his Apology, they disposed the offerings more advantageously into a common Bank for the poor and distressed Persons. For they were not like men now that take away abuses, and save their money; but they reformed the mispence of that Charity which they still continued. And therefore those *Agapæ* which after-Authors mention, were but rarely celebrated; on their Birth or Marriage-days, or at their Funeral Obsequies; whence a *dole* is at this day used to be given to poor people. But they were so approved of in the Apostles days, that the phrase of *breaking bread* in the New Testament seems to have reference to this whole Feast, and not only to receiving the Sacrament of the Lord's Supper. For so the phrase is used among the *Hebrews* for a Feast; and in the *Acts of the Apostles*, cap. 27. 35. St. Paul

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is said to take Bread, and give thanks, and break it, which was not a Celebration of the Eucharist, but a common meal, together with the Passengers in the same Ship. And in like sense the *κυνειαν δειπνον* the^a Lord's Supper is to be understood, for the whole Feast including both the *Agapæ*, and the Eucharist also, being so immediately joined together. Whence it is that *Tertullian* * calls the Feast of Charity *Convivium Dominicum*, and *Convivium Dei*. And ^b *Ignatius* speaking of this under the name of *δοχὴν ἐπιτάκειν* to make an entertainment, saith they should never do it *χωρὶς τοῦ ἐπισκόπου*, without the Bishop or Overseer of the Congregation. And the reason sure was, because this Sacrament was always joined with that Feast, and both understood by one name; which Sacrament none might celebrate without the presence of him that was appointed by God to bless and sanctifie the offerings that were brought.

So ^c *Mr Thorndike* testifies, that he finds in a MS. (expounding divers Greek words of the Bible) this gloss, *κυνειαν δειπνον, τὸ ἐν ἐκκλησίᾳ δεῖπνον*, The Lord's Supper, is to dine in the Church. This common Entertainment being made for poor and rich, out of the stock of the Church from the offerings that were brought, the seven Deacons were first appointed to attend upon the making of this provision, and relieving the poor otherwise, which the Apostles had not leisure

^a 1 Cor. 11. 20. * *L. 2. ad uxorem. c. 4. & 8.* ^b *Epist ad Smyrn.*
^c Review of Rights of the Church.

for to mind; as you may read, *Acts* 6. 2. Where by *διακονεῖν τραπέζαις*, *serving Tables*, we cannot well understand any other thing than providing for the poor this Table at the Feasts of Charity, which maintained a singular love and kindness among them all. So great a kindness it was that hereby was nourished, that the Heathens could not but take notice of it, as inviting many to be Christians. You shall find, saith ^d *Julian*, among the *Galileans*, (by which name they called Christians) *ἡ λειτουργία παρ' αὐτοῖς ἀγάπῃ καὶ ὑποδοχῇ καὶ διακονίᾳ τραπέζων*, their *Feast of Love*, which they call *Agape*, their *entertainment*, and their *serving of Tables*, which draws many to their Religion. And this is the great thing which the Apostle reproves the *Corinthians* for, that though the Sacrament and this Feast were appointed to preserve love, yet they rudely abused them to the very contrary end.

The Gloss of ^e *Oecumenius* (if it be perused) will make this very clear. *When you come together* (saith the Apostle, *1 Cor.* 11. 20.) *into one place*, This is not to eat the Lord's Supper, &c. i. e. Your very coming together signifies love, but it doth not work it; for whereas you should have a common Table (as our Lord's was) you make it your own pleasure, and exclude the poor from it. But I will tell you what the Lord delivered to me, that he in the night he was betrayed entertained not only his holy Disciples, but even

^d *In Frag.* ^e *Ἡ μὲν σωτηρία φήσιν, ἀγάπῃ ἐνδείκνυται, πλεονεξία δὲ καὶ ἄλλοι, &c.*

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the Traytor *Judas*, that wicked Enemy of his, at his Table; and how dare you therefore refuse the poor, and exclude them from your Feasts? Or thus: If the Lord gave both to poor and rich his Body and Blood, darest thou separate any from thy Table; and cast a scorn upon them? If he gave thanks who delivered and divided his own Body, shalt not thou thankfully, and with the greatest joy, make the poor thy Companions and Guests at the things that are given from him to thee? &c. I tell you once more (*ver. 27.*) that whosoever eats and drinks in this unworthy and base fashion, contemning the poor for whose sakes you meet together, he is guilty of Christ's Body and Blood, and doth the greatest dishonour unto them by handling them with such impure hands. And at last (*v. 33, 34.*) he adviseth them, that they would stay one for another; and if through hunger they could not well expect long, he bids them eat at home, and not come together for condemnation. Upon which words the same Author thus glosseth: 'You come together to the Supper for love; and 'if that be in your hearts, you had better take 'a refection at home, than by casting a contempt 'upon your Brethren, shew that you have no 'love at all.

It is very likely also, That first from these Feasts they sent Portions to those that were absent, to testifie their love unto them (certain it is, that from hence the Martyrs in Prison receiv-

ved relief, as ^f *Tertullian* well tells us) and so afterward the custom grew to send from the Eucharist some of the blessed Bread to those, that could not come unto their Assemblies. So *Justin* saith, That τοῖς ἐπαῤῥοις ἀποφέρουσιν, *they carry away some part to those that are not present.* Which I suppose arose in imitation of the Jewish manners, who in their Feasts sent Portions one to another, that might more express their Friendship which they desired to continue. The Heathens likewise were not strangers to this custom, as one example out of many will bear sufficient witness: When ^g *Agésilas* offered his ἐναγγέλια, *sacrifices for glad tidings of a victory*, he sent pieces of the flesh to his Friends, that he might make them partakers in his joys. All which I mention only for this end, that we may see how desirous they were, in the beginning of our Religion, to keep up a mutual charity as the greatest honour of it, which made them omit no custom that had been obliging among the Jews, if it might help to promote the love and unity of the Church.

3. Then they had their Collections for the Poor, which ensued their participation of Christ's Body and Blood. This the ^h *Apostle* mentions, *1 Cor. 16. 1, 2.* when he bids them on the first day of the Week (when the mysteries were celebrated) to lay by something for the use of distressed Christians, which was the practice of

^f *Martyr, cap. 2.* ^g *Plut. in vit. Agésilai.* ^h καὶ ἀπὸ τῆς ἡμέρας αὐτῆς ἐπὶ ἐλεημοσύνῃν περισσεύοντες, ἥτις ἐν αὐτῇ μυστηρίων ὑπομνήσκων, *Occum, in loc. Apolog. 2.*

other Churches. And Justin Martyr's words may be a good Comment upon that Text, when he saith *After these things* (i. e. receiving the Sacrament) *we always remember one another of them,* and οἱ ἔχοντες, τοῖς λειπομένοις πᾶσιν ἐπιμενόμενοι, &c. *They that have, do help those that want, every man giving* καὶ περὶ αὐτῶν, *according as he himself thinks fit to do.* And that which is gathered is laid in the hands of the President (i. e. the chief Minister) wherewith he helps the Orphans and Widows, relieves those that are sick, or in prison, and those that travel, and all strangers; and to be short, he is the Curator of all that are in need. You may perceive likewise by the Apostle's words, That their Charity was no less large than the World; and that it was not impaled in a particular Church, but did stretch its hands to the farthest parts, by sending relief to *Jerusalem*, from whence the Gospel came unto them. But besides these, there were other offerings (as we call them at this day) which the people brought both for the celebrating of the Eucharist, and maintenance of the Ministers of the Gospel. These gifts (anⁱ Adversary confesseth) were called *Sacrifices*, though coming from the hands of the people. Whence it is that S.^k Cyprian chides the rich people, that they threw nothing into the Corban, and came into God's house *sine sacrificio*, without a Sacrifice; yea did eat part of that Sacrifice

ⁱ Dionys. Petav. diatrib. in Synes. c. 3. ^k L. de Opere Eleemos.

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which the poor had offered. ¹ With these Sacrifices the Apostle saith that God is well pleased, and they that did offer them did it to testifie their love to God who had given them such good things, and their love to their Brethren, who they desired should share with them in God's blessings. They were both a piece of God's worship, and gave glory to him, (*Psal.* 96. 8.) and likewise a piece of great charity that made others glorifie his Name. By these and all other ways they expressed such an affection, that it was the talk of the Heathens, and that whereby they were known by all men to be his Disciples. And therefore when *Diogenetus* sent to *Justin Martyr*, to know something more particularly concerning the Christian way, he inquires not only, what God they trust in, and how they worship him, and what makes them contemn the World and despise Death, &c. but also *τινα φιλισοφγίαν ἔχουσι πρὸς ἀλλήλους*, what was that their dear affection which they did bear unto each other? This was more famed in the World than the noble band of lovers that died at each others side, and were ready to receive those wounds into their own Bodies, which were dealt to their Companions. For they did not only impart their goods, but their own selves, and were prepared to lay down their lives for

¹ It was accounted a favour to be admitted to the offertory, i.e. to have their money accepted which they gave to the Poor. And it was a punishment to communicate *χωρὶς προσφορῆς*, without offering; as a perfect communion was called *κοινωνία μετὰ προσφορῆς*, a Communion with offering. *Petavius. Ibid. Epist. ad Diog.*

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the Brethren. And if the relief they bestowed on each other were like incense and Sacrifices to God (*Phil. 4. 18.*) then the giving of themselves was something like the love of Christ, and too great a Charity to be resembled to any thing but his Sacrifice.

4. And their was another thing that was sometime in use, which testified their love to all Christians throughout the World. One Church sent a Loaf of Bread to another, as a token of their consent in Faith, and their comfort in affection; which they that received might consecrate (if they thought good) and use at the ministration of the Sacrament, and thereby testify their union with the rest of the Body of Christ that were distant from them. So ^m *Paulinus* wrote to *S. Aug.* *Panem unum quem unanimatis indicio misimus charitati tue, rogamus ut accipiendo benedicas*; i. e. That Loaf of Bread which I sent to your kindness as a token of our unanimity, I beseech you to receive and bless. Such ways did those holy men study and devise to engage themselves to each other, and represent the Brotherly kindness that was between them.

Beside all this, the present Greek Church (and I know not how ancient such a custom is) do in express words (when they are at the Communion) profess Charity to all men, even to their Enemies, and make a solemn Declaration of the love that is in their hearts, before the whole Assembly of God's People. For so

^m *Aug. Epist. 31.*

ⁿ *Christoph.*

^a *Christoph. Angelus* relates, That when they go up to the holy Man for to receive, they turn themselves first to the West, and then to the South, and next to the North, and say to the Brethren that stand on all sides, *συγχωρεῖτε τοις Χριστιανοῖς*: Christians, we pray you pardon us all our offences either in word or deed. And they all answer again when they are thus spoken unto, *ὁ Θεὸς συγχωρεῖ σοι*, Brother, God grant thee his pardon. This Petition they make unto the Company upon their Knees, and seldom were any so wicked, as to dismiss them unpardoned; if they did, then were they themselves excluded from Communion.

We must think then when we approach to this Heavenly Banquet, that we are about to remember the dearest love that ever was, and to engage our selves in the greatest affection and strictest Friendship that can be in any hearts unto each other. We must think that we enter into a mutual Covenant with our Brethren, by eating of the same Bread, and drinking of the same Cup. And we must resolve never to fall out any more, much less to hate, malign, or do despite and injuries to one another; but to live more than ever in the peace of God, by a Brotherly Unity and affection. Let us think it as unnatural after such an union to fall out, as for the hands to scratch the Face, or any one member to beat and tear the other in pieces. And

^a *De rit. Eccles. Gr. cap. 24.*

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if there be any thing hitherto treated of in this Discourse, which men cannot or will not understand to be meant by this Sacrament; yet, let us all apprehend that it is a bond of Charity, and doth engage us not to quarrel about such things. For it is a great policy of the Devil, to make that a bone of contention, which should be the Bread of Love and Peace. It was intended to be a confederation and union of Christian Societies to God, and with one another; but mens *evil taking of it* (as One well saith) *divides us from God, and the evil understanding of it divides us one from another.* Thus much notwithstanding the weakest mind may conceive, that it is a feast of love; and it is not weakness, but wilfulness, not shortness of understanding, but perverseness of heart that makes men senseless in this particular. And therefore let us use one another as Friends, and think our hands and tongues, and our very hearts are bound with Cords of Love, which we cannot break without apparent violence to our selves. Remember always that a Rupture in this Sacred Bond of Brotherly Love, doth disunite us likewise from our Lord himself. For there are not two Cups whereof we drink at his Supper, the one containing the Love of Christ, the other the Love of our Brethren; but we drink both at one draught, and engage to both at one breath. So that he who unties the one knot, at the same time dissolves the other, according

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as the beloved Disciple speaks, ° *He that loves not, knows not God, for God is love.*

A PRAYER.

O Lord, who art good, and who dost good; who art love, and delightest to see us all live in love; and for that end, among other, hast instituted this Holy Feast, that our hearts may be knit by love, one to another, as well as unto Thee: Inspire me I beseech Thee, with a powerful sense of thy Goodness; who would'st have us all so happy. Happy in the love of Thee; and happy in the love one of another. And help me so deeply to lay to heart the design of thy love, that I may never be averse to it, nor cross my own happiness; but most forwardly comply with thy gracious intentions, loving all Christians as my Brethren, and living in peace with them.

We are too prone, I am sensible, not only to be angry upon small occasions, but to quarrel and strive; which too often ends in enmities and hatreds. And therefore preserve in me always, I beseech Thee, such a lively remembrance of my Saviour's love, and the profession I make at this Holy Feast, of love to Him, and to all that belong to Him; that I may presently suppress all such Unchristian passions; especially all the beginnings of hatred and ill will, that they may never settle in my heart; but I may easily forgive others, as Thou, O Lord, for Christ's sake hast forgiven me.

° 1 Joh. 4. 8.

And

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And work in me, most Gracious God, not only the affection of Love, but excite me to all the actions of it; by doing good, and studying how others may be the better for me: For my Knowledge, my Riches, my Interest, my Friends; for every thing whereby they may receive any benefit from me, or by my means. That being endued with this blessed Charity, expressing it self not meerly in word and tongue, but in deed and truth; not only in some pang of devotion but in the constant course of my life, I may have a good hope of coming at last into the holy Society of Saints and Angels, to live with them in undisturbed Love and Friendship, World without end. Amen.

Conclusion.

WHen I consider all these admirable uses of this holy food, I do not wonder if some devout persons in the elder times, out of an excess of love, did by their daily Bread (which we Petition for in the Lord's Prayer) understand this divine Bread; and so out of a spiritual hunger, and a forwardness of affection, did eat of it every day. For you see that herein we commemorate both to God and Man the death of Christ; we publish it to the World, and plead with God in our own behalf and others. Than this we have nothing more prevalent, so that our hearts begin (while we are commemorating of it) to burn with Heavenly Fires; and our Tongues here taste such things, that make them sing

sing the praises of Angels. We seal Indentures between God and us: We give entertainment to our Lord Christ, and let him into our hearts; yea, we profess to all the World that we are of his Religion and Communion. We are confirmed likewise in his favour: He opens unto us his very heart; he lets us into secrets, and knits us unto himself with a more inseparable affection. We likewise associate our selves with the Disciples of our Lord, and make a firmer League of a holy Friendship with them. All which may well make us say with the Disciples, *Lord, evermore give us this bread.* But though it be so desirable to feed always on such sweetness, yet you cannot but discern, that this is a business that requires the greatest intention of our mind, and the strongest affections of our heart, and lays the most weighty engagements upon us for our eternal good; and therefore must be well understood, and solemnly performed in our approaches to it. For which cause, before I direct your Addresses to this Table (which is the next thing to be done, having opened to you the secrets of it) I will observe to you these two things for a conclusion of this part of my Discourse. The one, to quicken our appetite that you may feed heartily: The other, to guide your minds, that you may not feed upon shadows.

1. This must needs be the most nourishing and strengthening food of all others that a Christian hath, because there are so many ends and purposes

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purposes to which it serves. It feeds all our Graces at once (as you shall hereafter see) and it sends a nourishment (and that most plentiful and copious) to every part. It increases our love to God, and our love to Man, which is the sum of all our duty. It engageth us in the most sacred Bands, by the dying of Christ, by his dearest love, by all the blessings which he hath bestowed, to do that duty, and faithfully perform it. It is a little Epitomy of the whole Gospel, for it shews what God will do for us, and what we must do for him; and it affords strength unto us for to do it. And therefore it is called the New-Testament or Covenant in his blood, because here the whole New Covenant is represented? God giving his Son and all blessings unto us, and we giving of our selves and our best service unto him, as hath been already discoursed. By this God sets to his Seal, that all things contained in the Covenant shall be done for us; and we also set to our Seal, and openly profess our selves to belong to the Covenant, and that we esteem and highly value all those blessings, and will do any thing for to obtain them.

Now who would not long for such a food that will satisfie our whole desire? Who would refuse an invitation to that Table where all things are in one (Dish if I may so speak) and God and Man meet together in one Bread and one Cup? But I doubt I may add, Who is there that would not have all these things, so that this Bread and Wine without any labour will convey

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them unto him? And therefore I must give you another short information, which was the second thing that I promised, that is this.

2. This copious Food doth not nourish us, without some actions of our own; even such as I have already mentioned in this Discourse. It doth not feed us in a natural, but in a moral and spiritual manner. It refresheth us by our •Consideration, by our Faith, our Love, our Prayers, our Covenanting and Thanksgiving. But all the cunning in the World will not draw a drop of blood out of it without these; no, it draws out the blood of our Souls, and wasts our strengths by a careless and prophane eating of it. The Papists talk of great things that their Priests give in this Sacrament by their power, and they would make the World believe, that they communicate more than we can do: But we must solemnly aver, *That our Ministry conveys as great things as they speak of, only Men must do something more of the work themselves.* We pretend not indeed to send wicked Men to Heaven with a word; but we can help the thoughts and affections of all pious Souls, as much as they with all their skill and power. Nay, if the people do nothing, we give them more than they; for they feed them with hungry accidents, they give them a bit of quantity, and a Cup of Colours; yea the Laity have not so much as a sip of these Figures, whereas the worst Man among us hath at least Bread and Wine: So that the best among us enjoy as much in effect and
virtue

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virtue as they can pretend unto, and the worst (by their own confession) enjoy much more. But the truth of it is, that Men have heightened these things to such incomprehensible mysteries, because *they* would do nothing, and *these* should do all. They have advanced these sacred Rites of Christ's appointment, into a degree of virtue beyond all his other commands; that so by these easie and facile Rites of Baptism and the Lord's Supper, Men might go to Heaven by a compendious manner of doing little or nothing towards their salvation. And they have not left these Rites as naked as Christ brought them into the World, but they have changed the manner of their observance, and cloathed them in a great many strange dresses; lest the genuine simplicity of them should reprove their false hopes which they conceive from them. They could never put Men so soon into Heaven, nor get so much money, as they do by the bargain, if they did not make Men believe greater things of this Sacrament, than of all the eternal Laws of Christ; and they could not make Men believe so much more of it, if they did not transform it from its native simplicity, into an uncouth mystery. These two things, the love of Mens Lusts, and the love of the World, have made Men stretch these things so far, as to defy all reason, to damn all those that will not speak nonsense; and to send those to Hell (though of never so holy lives) that will not discredit their Eyes and Ears. What strange things will Men believe contrary

to the Gospel? They hope to go to Heaven they know not how; by the Magick of words, and by the secret efficacy of a Religion that they do not understand, and this makes them willing to entertain such Doctrines. And then others have a respect to their own interest (and having little else to support their greatness) would be revered and esteemed for their extraordinary power in making the body of Christ, and that makes them willing to maintain them. So the Author of the History of the Council of *Trent, saith very truly, *When men began to place Heaven below Earth, good institutions were said to be corruptions only tolerated by Antiquity; and abuses brought in afterwards, were canonized for perfect corrections.* But we willingly acknowledge that we have no power to save Men without themselves. We celebrate no such Mysteries that shall convey the wicked to Heaven. We cannot deliver those that are dead from their pain and torment, who whilst they lived made little reckoning either of this or any other Divine Command. No, we proclaim to all Men, that this food must nourish us by our own stomachs; that it affords strength by the vital operations of our own Souls. And if we our selves will do what God requires of us, then we shall find it as full of virtue as we can desire, and it will be a means to put us in Heaven while we remain here upon the Earth. Sometimes they will needs blame us as doing

* Lib. 6.

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too little, and denying the use of good works; but this is such a falsity, that we call for more of mens labour than they seem to make necessary, and profess that we hope not by any power of ours to do them good, without the exercise of their own powers. And therefore let us put forth a lively Faith, let us heartily Covenant with our Lord, let us make a sincere profession of our Religion, and exercise such other acts as I have been treating of; and so will this Feast be of great force, and full of efficacy to our Souls health.

And that you may feed with an appetite, and hereby get an encrease in strength, it is necessary that I next of all direct your Addresses to God's Table, and shew how you should prepare your selves to be his worthy Guests; and that shall be the Subject of the following Discourse.

A PRAYER.

O Lord the Author of every good and perfect gift, stir up my appetite daily more and more after this Heavenly Food: which fully satisfies all the desires of our Souls, and answers all the ends of our Religion.

Stir up my thoughts, my most serious thoughts, my Faith, my Love, my Hope, my Joy; that I may receive it with such sincere and hearty devotion, as may derive more power and strength into my Soul for all the acts of a Christian Life.

Dispose me hereby to be so ready to execute all
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the Commands of my blessed Lord and Master Christ Jesus, that the doing this in remembrance of Him, may in effect, be the doing of his whole will. And that with the same cheerfulness and delight, wherewith I receive these pledges of his love from Him, and thereupon devote my self unto Him.

Whose I am, and in whom I desire to abide for ever. To whom with the Father, and the Holy Ghost, be given, as is most due, all honour and glory, faithful service and Obedience for ever. Amen.

Menſa Myſtica.

SECT. II.

CHAP. VII.

An Introduction to the Discourse about preparation to the Lord's Table. Wherein thoſe words of the Pſalmiſt, XCIII. 5. are opened.

IT is a known ſaying of the Pſalmiſt, *Holineſs becomes thy Houſe, O Lord, for ever.* The Corner-ſtone upon which that affirmation is built, is no other but this, *That God is eſſentially holy.* And that is a truth which hath ſuch a foundation in our natural underſtanding, a notion that ſprings ſo clearly from every Man's mind, that all the deductions and conſequents that flow from it, muſt needs be evident, and find no reſiſtance but only from the wills and perverſe affections of men. If we conſider therefore with our ſelves a while, and look upon him that dwells in pure light, we ſhall ſoon be perſwaded that they ought to be

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holy that approach near to him, that no prophane foot ought to tread in his Sanctuary, and that an unhallowed mind cannot be the Temple where he should dwell. A short explanation of the Psalmist's words will make it manifest that our minds do rightly perswade us, when we so conclude. The House of God (which he speaks of) was the Temple at *Jerusalem*, where God was worshipped; into one part of which none but the High Priest might enter and that but once a Year, being void of Legal uncleanness. Into a second the Priests only might approach for to Minister, but not without the like state of purity. And the people who were admitted into the Courts of God's House, could not be accepted to feast with God (as you have heard) unless their offering was without blemish, and they themselves at that time free from any pollutions which their Law prohibited. Which to any wise man must signifie thus much; ^a *that God is greatly to be feared in the Assembly of his Saints; and to be had in reverence of all that are about him: and that nothing becomes his presence but what is separated from the World, and cleansed from carnal affections,*

And so ^b *Plutarch* (a grave Heathen,) tells us, that into some ancient Temples none might come *with any money or weapons about them*, but were at their first entrance to lay them down at the Doors, and so approach unto the Altars. This was to signifie not only their poverty and

^a Ps. 89. 7. ^b In Polit. præcept.

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weakness, and that they looked upon themselves as destitute of all succour except divine; but *their contempt of the world also*, and their forsaking of all Earthly things, that they might be fit for divine converse. *Cunæus* I think hath most happily conjectured, that the Temple which he speaks of, was no other than the House of God at Jerusalem. For *no man* (saith ^c *Maimon.*) *might come לדר הכיח into the mountain of the House with a staff, or with his shoes, with his purse or wallet, or such like things.* Which surely was significant of their divesting themselves of all Earthly things, and laying aside all employments and worldly thoughts, that they might present themselves naked and simple, pure and holy before the God of Holiness, who always said to his people (both under the Law and Gospel) ^d *be ye holy, for I am holy.* This is a truth attested so much unto by Heathens, that I may be confident I said true, when I affirmed it to be the issue of a first notion, that *they should be holy persons who converse with a holy God.* Whosoever thinks otherwise, καὶ ἀν- τὸ τῆτο πρῶτον ἐχ' ὁσιός ἐστιν, saith a grave Author *, is by this very thought (if there were nothing else) an unholy person. And it is still ingrafted so much in every Man's mind, that none will venture to make any of the more solemn addresses to God, but they think of some repen-

^c L. 2. de republ. Heb. cap. 12. ^d Rev. II. 14. 1 Pet. I. 16. * Dion. Prus. καὶ δυνάμιν δ' ἐρδεῖ ἐν' ἀθανάτοισι θεοῖσι Ἄγῳς καὶ καθαρῳς—Hesiod. l. I. ἐργ. ἁγῶς, i. e. ἔξω ἀσελγείας, ἀδικίας, ἐμπαθείας, &c. καθαρῳς, i. e. σὺν νεοπλιωῇ ἡδῆτι καὶ ὀργάνοις καθαροῖς, &c. Moschopul. & Proclum.

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tance, and purgation, of some more devout disposition of mind, how unholy soever the rest of their lives have been.

Now though the Psalmist intend more than a fit of Religion, and cannot be thought to mean so little as a holiness that hath only its set and appointed times, its new Moons and solemn Assemblies, or in our phrase, the Monthly Communion and the Weekly Sabbaths; yet it may justly be asked, whether besides those two things I have already mentioned (*viz.* The holiness of God, and the constant holiness of those who converse with him) there be not also a third included in them, which is, that at some times we are engaged to a higher degree of holiness, and ought more solemnly and religiously, to purify and cleanse our selves?

Are we not to raise up our hearts to a greater fervour in devotion, to search our selves more curiously, and cast out all the leaven when we come near to God in the highest duties of our Religion? Or, in short, it may be asked, Whether we are not to use a greater preparation, and bring a greater holiness to God's Table, than at other times, when we approach to him in other duties? I shall not certainly determine how far the Psalmist's words do favour such an assertion, that there ought to be a greater regard to our selves when we go to the House of God than at other times; But I shall endeavour to illustrate all the truth that is in it, and in the former also in these following Propositions.

C H A P.

CHAP. VIII.

This Word PREPARATION is to be understood with caution. Not a little time required for it. An holy Life is the best Preparation. For it ought to be our constant employment to do God's Will. Which consists of actions of divers sorts. Some of which have a more particular respect to God.

ONLY let it be premised, that it is my design so to state this matter of Preparation, that we may come to God's Table in a very reverend manner, and yet not use him unreverently at other times. A great deal of care is to be used when we go to Feast with the King of Heaven; but that is not the greatest, much less all the care of a Christian. If God prepare a Supper, we should prepare our selves to be fit Guests (so much is resolved upon by all) the only danger is, lest we do not think this preparation looks so far back as really it doth. I like *Thales* his resolution very well which we meet withall in *Plutarch*, καθάπερ ἐσιάσαντος ὅτι τις ᾤσκειν καὶ δεῖν ἡσάν-
τῃ. As he that entertains us at a Feast makes great preparation for us before-hand, so should they prepare themselves who are invited to the Feast. And the *Sybarites* (he saith) were wont to invite their women a year before the Feast

* In Sept. Sap. Comvū. † Πεὶ ἐνιαυτὸν τὰς κλήσεις ποιεῖναι ἡ
γυναικῶν.

was that they might at leifure prepare themselves with good Apparel and brave Ornaments, &c. to come unto it. But truly, faith he, in my judgment, there is need of a great deal more time, to fit one for to Feast in such a manner as he ought, than this comes to. The manner and carriage are to be rightly formed; his mind is to be apparelled, and his Soul trimmed with brave notions, that his behaviour may be handsomely composed. Now it is far more hard to adorn the mind, than to adorn the Body; to get a deportment befitting our selves, than to appear richly and gaily clad. And therefore longer time than a Year will be required to dress up a man's self for to Feast like a wise Man or a Philosopher, even so much till we can *το ἴδιον θεωρεῖν* & *πρίποιντα κόσμον*, get a becoming conversation, and find out those Ornaments that sute best with a vertuous life. What he faith in that matter is but my very sense in the thing we are treating of. God makes an invitation, and calls us to his Board; we must therefore trim up our selves to meet the Bridegroom of our Souls. But this preparation is not such a business that can have any set quantity of time allotted wherein to make it (as of a Month, a Year, or the like space) but so much is necessary as will compose our souls to the Image of Christ, and make us fit Company for so holy a God. It is not the washing our Cloaths a little before, the sprucing up of our Souls (as I may say) and the putting on a fine and demure behaviour when we come thither,

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though we be never so filthy and ragged at other times : But *a holy life is the true time for preparing* our Souls to be God's Guests. Whatsoever care and exactness we use, and whatsoever extraordinary Ornaments we put on immediately before our approaches to him ; yet that a constant good behaviour towards God and Man is the main thing we are to look after, is the sum of what I have to say in the following particulars.

I. The first of which I have already begun, and it is nothing but this, *That holiness is to be a Christian's constant employment, and the great business of his life.* It is not a quality of which we have use only at certain times, nor is it a strictness at some seasons that gets us a liberty in the rest of our lives to be loose and careless ; nor a solitary retiredness, now and then, that shall make an amends for all our wandrings : But it is a walking with God, a patient running of the race which he hath set us, and a daily dying unto the World ; insomuch the Apostle saith, we must be *holy in all manner of conversation.* We are not to put on the Lord Jesus as we do a Cloak which we throw off at our pleasure, and again cast about us when their is occasion ; but as we do our inner garment which we never go without, nor lay aside, no not when we have none in Company but our selves. Our Religion is not the Feast of unleavened Bread which the Jews observed but for *seven days* ; ex-

cept you take the number *seven* to denote perfection, and to be a token that they should rejoice always in a constant course of holiness before God. And in this sense I confess the Apostle is pleased to call our life ^h *a feast of unleavened bread*, which he bids us observe now that Christ our Passover is sacrificed for us, but without any limitation of time, because it is to last always. And the reason of it is, because Christians themselves are become ἀζυμοι unleavened (ver. 7.) i.e. they are separated by their profession from the wickedness wherein formerly they had lived, and therefore were to be made νέον φέσμα, a new mass or lump, that should never admit of any of the old prophane mixtures that formerly had defiled their hearts and lives. We are not only to make a solemn stir against a Sacrament, and then light Candles to search for the old leaven that it may be thrown out; but being by Christ become unleavened, we are constantly to maintain such a light shining in our hearts, that we may not live, but Christ may live in us, and the life that we lead may be by Faith of the Son of God. Before a great Festival the worst of Heathens had their *Votive noctes*, their severe and pure nights (as their Authors call them) ten of which together used to precede the Feast of *Isis*, in which time (as if they had imitated the command to *Israel* when the Law was given, *Exod. 19. 15.*) they ab-

^h 1 Cor. 5. 7, 8.

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stained from the most lawful enjoyments and chaste embraces. But what an heathenish life notwithstanding was, you all know, or else the Apostle will tell you, 1 Pet. 4. 3 *They walked in lasciviousness, lusts, excess of wine, revellings, banquetings, abominable Idolatries.* And therefore their own sober Authors reprov'd this great folly, of thinking holiness and purity *to be the actions of a few days, and not the course of a man's life.* An illustrious place there is in *Demo- sthenes* to this purpose, which I cannot but mention, because it will testifie so much against the Christian World. 'Before Men come (saith he) 'to their holy Offices, they abstain for a certain 'number of days from all filthiness and vile 'actions; whereas they who go about holy things, 'should not only for some space of time, ἀλλὰ καὶ ὅλον βίον ἡσυχάζειναι τοιούτων ἐπιτηδεύμάτων, but for their 'whole life have purified themselves of such kind 'of practices. Hear, O Christian, what an Hea- then saith, and please not thy self in thy separate and strict devotion before thou comest to the Table of the Lord, or against an holy time. But think *that every day is to be holy to the Lord, though every action in the day be not equally holy.* Learn not only τακτὸν ἡμερῶν δεισμὸν ἀγνεύειν, (as his phrase is) to purify thy self for a set number of days, as if thou had'st appointed or ordered so much time to be spent in holiness, and so much in sin; but to behave thy self as if thou didst

account thy whole life an opportunity of serving God, and a season of cleansing thy self from all that filthiness which will not let thee see the face of God.

When I think of the *Persians* who (they say) every Year had a Feast wherein they destroyed all the Serpents that could be found, and then let them multiply as fast as they would till the same Solemnity returned again; It puts me in mind of the Religion that is most in fashion among them that are named after Christ. They are very angry at the Devil and all his Cursed Brood, they are in some mood at a solemn Feast, mightily incensed against the old Serpent; but afterwards they patiently suffer him to take his rest, and his lusts increase like the spawn of Fishes without any considerable distaste or opposition. These men are as much mistaken in the Christian Life, as they that mistake a Serpent for an Eel, or a stone for bread. God ^k expects (and so he justly may) that we should abound in all the fruits of righteousness that are by Christ Jesus to his praise and glory, and that we should ^l pass the time of our sojourning here in fear, abstaining as Pilgrims and Strangers from ^m *fleshly* lusts that War against the Soul.

II. The second thing that I would have observed is, *that this holiness consists of actions of divers sorts, and is expressed in different manners.* It is diversified not only by the objects about

^k Phil. I II. ^l I Pet. I. 17. ^m I Pet. 2. II.

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which it is imployed, but the state of the subject wherein it is will not permit that all the acts of it should be of one kind and value. And therefore it was that I said, the Actions of a holy life are not equal in their holiness. Some of them respect God, others our Neighbours, and the rest our selves; and all these we can do at some times with a better understanding and greater devotion, than at other times it is possible for us to do. For we begin this life of holiness when we are baptized into the Christian Faith, and take upon us those sacred ingagements to be his Servants.

We are ever after this under a religious tie and vow; and the next step which we take to the discharge of it, is to be catechized and instructed in Christ's Religion, which is all that a Child is capable of. And then when we come to Years of discretion, we are to advance still forward to a serious profession that we stand to our first Covenant, and will be true and faithful to our Lord. Now all our life after is but an asserting of our truth and sincerity in this holy Covenant, and a making good our promise and Oath wherein we have bound our selves. Which when we labour conscientiously to perform, then do all the actions of our lives become holy. And so a Man may be holy in his Shop, by diligence and justice; and at his Board by temperance, thankfulness, and sending Portions to the Poor. A Friendly, innocent and useful Conversation will make him holy abroad; and

N Meditation

Meditation and prayer mixed with the former, will make him so at home. Yea, Prudence, and the ends of health and chearfulness will make his sports and recreations, his sleep and all such actions to be holy, and not be reckoned among pastimes, but the necessary seasons of doing little or nothing, that afterwards we may do something and be worthily employed. As to the disposition then of his heart, a Christian is always alike holy (because he seriously desires, intends and endeavours to be undefiled in all things) only the matter about which he is necessarily imployed will not bear it, that all his actions should always be alike excellent.

III. There is another thing likewise that must be confessed, *That tho' all actions of holiness have a regard to God as they are parts of our obedience to his commands, yet some of them have a more particular respect to him, and are more industriously intended to his honour.* Though all holy actions look towards him; yet some of them are a looking him directly in the face. Though we may always sit under his shadow with great delight, yet sometimes we are under the light of his Countenance it self; his glory is to be always our end, but sometimes we are said more particularly to glorify his Name. As when we advance him highly in our own thoughts, or when we proclaim his excellencies to the World. When we pay our acknowledgements to him for blessings received, or wait on his bounty for things that we need. In brief, Prayer and Praises,

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ses, Meditation of him, and desires after him, reading and hearing of his holy Word, with such like actions, are of that sort wherein we behold his face, and do more sensibly taste of his goodness, and are both more satisfied with him as the greatest sweetness, and transformed into him as the purest beauty.

A Short Prayer.

O Most Holy, Holy, Holy Lord of Heaven and Earth, who art of purer Eyes than to behold iniquity; make me sensible, I most humbly beseech Thee, of these great and important Truths: And possess my mind with such a deep apprehension of them, and my Soul with such an hearty love to them, that the constant employment and great business of my life may be to purify my self as thou art pure; and to keep my self holy and undefiled before thee, in all things, and at all times, to the end of my days. That so I may be fit not only to appear before thee at thy holy Feast, unto which thou graciously invitest me; but to be entertained by Thee in that high and holy place, where our Lord Jesus Christ liveth and reigneth with Thee and the Holy Ghost for ever. Amen.

CHAP. IX.

Four things more are treated of, which open further the Nature of this Preparation. 1. *Those actions which respect Men or our selves, and those which immediately respect God, are mutual Preparations each to other,* 2. *Of those holy actions which respect God, some are necessary and others voluntary. Where there is a discourse concerning praying without ceasing.* 3. *One act of Religion is preparative to another.* 4. *And there are some other preparations requisite to holy duties, besides all these. By the mention of which, way is made for a more particular Discourse concerning them.*

IV. **N**OW to draw nearer to the main scope of this Discourse; it must in the next place be considered, That *those actions which respect men or our selves, and those which immediately respect God, are mutual preparations each to other.* As an holy behaviour in the works of our Calling, in our converses with Men, and in the use of God's Blessings, dispose us unto Prayer, Meditation, and such like Duties: so Prayer, &c. again requires them, and returns the kindness upon their own head, by their disposing and preparing us to such like holy deportment for the future in these matters. These two are *ἡδελφισμὸς* in an inseparable Brotherhood, like *Hippocrates* his Twins, that grow or decay both together. Prayer makes a Christian live holily, and

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and a holy life makes us fit to pray fervently. And both the one and the other are not only parts of our duty which God commands, but instruments and helps to doing our duty. Such a Combination there is between all the things that God requires, to make them easy and familiar, desirable and pleasant, and to make us intire and compleat, impartial and universal in our obedience to him. We cannot do one duty that he bids us, but the rest become more easie to be done; nor love sincerely one Command, but the rest will draw us unto their love. The holiness of our Conversation is it self an invitaion of God to our Souls, much more when we second it with the attractives of holy Prayers and affectionate desires: And both the sweetness of such converses with God, and the power of his grace that is consequent upon our hearty desires, will ingage and inable us to continue an holy Conversation. As impurity brings us into familiarity with the Devil, so holiness brings us into Fellowship with God; and the happiness of that is so great, that we shall not be tempted easily to leave it, but be excited to do all we can to maintain it.

Pfellus I remember tells us, That the mad followers of *Manes*, and others frantickly and diabolically acted, used to eat the excrements of a Man; and being asked the reason of it, they made no answer but this, that to those that eat such things, *φίλα γίνεσθαι καὶ προσήγορα τὰ δαιμόνια*, the spirits were made friendly and benevolent. I am sure

the Devil delights in those whose meat it is to satisfy their own impure desires; and the very Prayers of such persons are but a strange charm or spell that have a force to hold them faster in the Devil's arms. While Men pray with any affection to sin, or with no disaffection to it, they will but the more certainly continue in it; and never think of forsaking that which they hope their Prayers have despoiled of all power to do them any harm. They think they have conjured out all the bitterness, all the sting and the fire that is in sin by that holy breath; and so they take the confidence to embrace and kiss it as an harmless thing. But a holy Man (as I said) is God's delight, and he takes pleasure in those that fear him. And therefore all the Religious acts of a pious Soul, make his ordinary Employments to be religious and pleasing unto God; and they again have an influence upon his acts of Worship to make them more full of devotion and true fervour. As wicked actions do nourish in some most passionate Prayers for forgiveness, and those Prayers they hope obtain leave for them to do wickedly upon no greater charge than to ask forgiveness: So good actions do beget in Men a greater longing after the divine grace, and these desires make them still do well out of a hope to have more grace. When a good Man lifts up his hands to God, he draws down God into his Soul, that he may work with his hands that which is good in his employment; and he is not so busie in that imployment, that
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his hands should grow so heavy or dirty by it, as to be unwilling or unfit to lift them up again to Heaven.

We are to look then after such a demeanour, that we may be fit at all times when God shall give us an occasion to wait upon him; our lives must be so framed, that one piece of them may well fit and fall in with another. And as it is with a Table or some such thing that is taken in pieces and disjointed upon occasion, but may presently be set together, and all the parts will come into their proper places without much noise and trouble; so it should be with our lives: though one piece of them be distant from another by reason of our various businesses; yet when our necessities do require, we should be able without much labour to join the most different parts together with the rest, and not be forced to spend our time, to plain and smooth, and knock (as I may speak) our hearts together, when we should be in a holy frame, and be spending our time in the enjoyment of our greatest good. I mean by all this, that our Worldly employments must not hinder our Religion, but rather be a means to further and promote it; so that where they end, it may take its place, and fall in as if that room were prepared for it.

V. It is to be acknowledged, That *even of those holy actions which respect God, some are necessary, and some voluntary*, i. e. some are of that nature, that unless we do them, we cannot be *Christians*; but others of them will make us excellent.

Some are so necessary that we cannot be saved unless we do them; others are aspirations after a greater glory. Those that are under an express command, are indispensibly necessary to our happiness, and those actions of piety that are free and uncommanded, I look upon as securing our happiness, and without which we may be much in danger to neglect the most necessary. By these Acts which are *voluntary*, (that I may avoid all quarrel) I understand only the higher degrees of those acts which are *necessary*, unto which I imagine that no Man will take himself to be at all times absolutely engaged. And yet if at some seasons they be not performed, it may hazard our estate, though not certainly expose it to ruine. Such Free-will-offerings there were among the Jews, which were only larger expressions of their gratitude in the same things wherein at other times they did use to manifest it. And that they were a piece of God's Worship and Service, though not particularly commanded by him, is apparent from the direction that God gives about them when they should be brought unto him. But these Laws that God makes for their right and acceptable performance, do again shew, that he expected them from his Friends, though he did not absolutely injoin them. To pray then, or to meditate and give praise to God, are things of an unavoidable concernment: But by longer study and pains to raise our hearts to a greater intention of mind, to greater expressions of love, to higher and more sublime admirations,

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admiration, &c. is that which I call free, but yet fit at some seasons. As it is in Alms-giving, so it is in these other holy duties. There seems to be a certain portion which we are bound to give to poor people, or else we defraud them of their due; but it is fit also that we should enlarge our Charity beyond the bounds of meer necessity, lest by being Niggards, at last we become Thieves, and by doing no more than is due, we be tempted sometimes to do less. And so the Jews distinguished Charity into two sorts, one of which they called *Righteousness*, which was exactly according to the Law of *Moses*; and the other they called *Mercy* or *Bounty*, being above the proportion the Law required. According to which notion, he that performed the first sort was named a *Just Man*; and he that performed the latter was named *Good*. The Priests lived upon God's Alms, and he assigned unto them a great part of that Maintenance which the Jews brought to him; and though I might give other instances of Charity, yet I shall chuse to instance in one that concerned them, because less observed. The Law required that they should give the First-fruits of their Land unto the Priest as his receiver, *Numb. 18. 12. Deut. 18. 4.* Though the quantity of them be not there determined, yet because *Ezekiel* saith (*Ezek. 45. 13.*) that they should offer *the sixth part of an Ephah of an Homer*, their wise Men have resolved that they were bound to bring at least a sixtieth part to God for his Ministers; for an Ephah is
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the tenth part of an Homer. But notwithstanding this, they account him but a covetous Man that brought no more; and they called this a *Terumah* (or *Heave-offering*) of an evil Eye. For thus ^o *Maimon* writes; A good eye, (i. e. a liberal person) brings one part of forty, a mean eye (i. e. a Man that hath some goodness) one of fifty; and an evil eye (i. e. a niggard) one of sixty; less than which it was not lawful for him to give. Therefore the Son of *Syrach* thus exhorts, ^p *Give the Lord his honour with a good eye, and diminish not the first-fruits of thy hand,* i. e. do not stint thy self to a meer Legal righteousness in giving God his First-fruits; however grudge not to give him so much as the Law requires. This Doctrine of theirs is a good rule for us to square such actions by. We must do what Justice requires, and give so much as we in Conscience think God absolutely exacts of us, but we should sometimes extend our hand beyond that which the Scripture calls *righteousness*, and by liberality come up to the degree of ^a good men. Now we cannot well think that God requires a less portion of us than he did of the Jews, who once in three Years gave a tythe to the poor; and therefore if any one will bind himself to a thirtieth part of his Yearly encrease (which is the same with a triennial tythe) yet it will be fit that he make some Free-will offerings, and not confine himself to such a scantling.

^o V. Seld. *Hist. of Tythes*, cap. 24. *Ainsm.* in Numb. 18. 12.
^p Ecclus. 3. 8. ^a V. D. Ham. Sermon of Poor Man's Tything.

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which he hath tied his hands unto, lest he should fall short of them through his carelessness. And the one of these he looks upon as necessary, because else he may be worse than a Jew, yea than a Jew of an Evil Eye; and the other as a voluntary oblation to the honour of God, who doth for us not only more than we deserve, but more than we desire.

Now Prayer and such like duties, may be drawn within the compass of the same reason. And since the ^r Scripture tells us that we should pray *always*, Luke 18. 1. and that we should pray *continually*, or *without ceasing*, 1 Thes. 5. 17. it is most necessary that there should be some considerable portions of our time allotted to it. And though it be not said in the Bible, how often in the day we should be upon our Knees; yet all good Men (that I know or ever heard of) do think, that nothing less than a Morning and Evening-Worship can denominate Prayer continual or without ceasing. As the Lambs that were offered every Morning and every Evening throughout the Year, were called in Moses his Law *the continual burnt-offering*, Exod. 29. 42. Numb. 28. 3. So the offering unto God our Morning and Evening-Sacrifices, even the Calves of our Lips, for what we want, and what we have received, may be called our *continual prayer*, which must be always joined (according to the Apostle) with thanksgiving.

From their practice we fetch the best explica-

^r Acts 10. 2. So ἀδιάλειπτον is rendered by *continual*. Rom. 9. 2.
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tion of these expressions concerning Prayer, that I know of; and so we may of such things as I before mentioned, and many other also. These solemn Addresses then we may by no means omit, but look upon our selves as necessarily bound unto them. And as among them there were two Lambs more offered upon the Sabbath-day, over and above the continual Burnt-offering, (*Numb.* 28. 8, 9.) So we cannot but think our selves most strictly enjoined to enlarge our Prayers and praises upon the Lord's day, to a greater length than at other times, and to offer as many more Sacrifices as other days require. Several other times there were wherein God required more than the ordinary offerings of them (as may be seen in the same Chapter) but yet he left room for some voluntary Oblations, which (as I said) he thought they would be so kind as to bestow upon him, or else he would never have made mention of them, nor given any Laws about them. Even so hath God left it to our love and good will we bear to him, to make choice of some seasons (beside those he hath appointed) wherein to pay him larger acknowledgements, and testifie a more abundant affection to his service, both by the fervency of our Souls in what we do, and by the greater proportion of time which we allow for the doing of it. And therefore it will be highly accepted of God, if sometimes we pray with *David* seven times in

^f Psal. 119. 164. and in the 108 Verse, he prays God to accept he *Free-will-offerings* of his mouth.

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a day, and make some addition to the daily Sacrifice. *Charles* the Fifth, though a person of a high employment (as *David* was) used to continue so long at his private devotions, and was so sparing in his ordinary Speech, that his Courtiers were wont to say, he did *ſæpius cum Deo, quàm hominibus, loqui*, speak oftener with God, than he did with Men. The more pious sort likewise among the Jews, seem to have prayer at least four times in a day, twice at the Temple, if they were at *Hiernſalem*, and twice in their own private Houses. At the third hour when the Disciples were together (at the Temple it is very probable, because all Nations that were at *Jeruſalem* took notice of it) the Holy Ghost came down upon them, *Acts* 2. 15. which was the time of the Morning-Sacrifice, about nine of the Clock, according to our reckoning. On the same day (in all likelihood) two of the Apostles went into the Temple at another hour of Prayer, which was the ninth, (*viz.* three of the Clock in the Afternoon, the time of the Evening-Sacrifice) as you read *Acts* 3. 1. where the words are so placed, that they intimate another hour * of Prayer to be usual besides that. From the constant observance of these appointed times, they are said in *Luke* 24. ult. to be *διαπαντός*, continually in the Temple blessing and praising God. But besides you may find that *Peter* prayed at twelve of the Clock in his own private House,

Chytræus Orat. de eo. * *ὅτι ὡς ἔστιν ἡ προσευχὴ, ἡ ἐνστάσις.*
which

which was the sixth hour of the day in their Language, *Acts* 10. 9. and therefore it is probable that the twelfth hour, or six at Night, was another hour for private Prayer among them. And if it should be said, That he being not at *Hierusalem*, but *Joppa*, might omit the hours of Prayer at the Temple, that will be confuted by the practice of *Cornelius* (in the same Chapter, *ver.* 3. & 30.) who being at *Cæsarea*, prayed at the ninth hour, and the holy Apostle cannot be thought to be less devout than him.

There is nothing lost by going unto God; and the oftener we perswade our selves to it, the better success we shall have in all other things, according to a good Proverb (of the *Dutch* I think,) which saith, *Thefts never enrich, Alms never impoverish, Prayer hinders no work.* Our Saviour hath given us an example of extraordinary devotion in his own practice, *Luke* 6. 12. where you read, That he continued all Night in Prayer to God, or (as ἐν μεροσιν τοῦ θεοῦ is by some rendred) in one of God's places of Prayer: Thither he retired from Company, and passed the Night in holy Meditations and Converses with God. He did not sin when he slept other Nights, but this was a more illustrious act of holiness, and a more fervent expression of love to his Father, above that which the precept requires. And concerning such Devotions the Mahometans say, *Preces nocturnæ sunt splendor diei*; Night-prayers are the light of the day. So in *Luke* 22. 41. we find that our Lord fell upon

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his Knees and prayed; and not long after, ver. 44. *Ἐκείνῃ τῇ ᾠρῇ, he prayed more earnestly and fervently than before.* He did not fail of his duty in the former Prayer, because it was not in such a vehement degree; but in this latter Prayer he expressed a more excellent zeal and ardor of spirit than he was absolutely tied unto. All these things are written for our instruction, that we may learn to lay hold on the occasions that are presented to us, of intending our spirits and raising our hearts beyond their common pitch and temper. I remember *Strabo* saith concerning the ancient *Venetians*, that they used to Sacrifice to *Diomedes* λευκὸν ἵππον, a white Horse; which might both signify the purity, and also the strength and speed of the service that they owed to God. We must always be holy and pure in our Addresses to the Divine Majesty; but we have Examples in Scripture (and it will be highly pleasing unto him) to provoke us to put to greater strength sometimes, and press forward with a greater speed; to collect all the forces of our Souls, and strain them to the noblest degree of desire and love that we are able.

VI. You may likewise consider further, *That one act of Religion is preparative to another.* The daily Sacrifice makes the weekly more acceptable. Continual Prayer makes us more fit for Prayer on the Lord's Day. The Morning and the Evening spent well, make us ready to spend a whole day better. And these constant Sacrifices keep the Altar warm, and maintain a fire to kindle our
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Free-will-offerings. And one Free-will-offering inflames our heart to a forwardness to present God with another. So likewise back again, these extraordinary devotions make us more solemn in our ordinary duties; and the Lord's Day imployed well, makes every day to be spent the better.

Meditation and retired thoughts fit us for Prayer; and Prayer again nourisheth and feeds our Meditations. Both those fit us to receive holy Exhortations, and useful Instructions in Sermons; and they again stir us up to more frequency and fervency in Prayer and Meditation. And these together with all the former that I have mentioned, prepare us for the Eucharist, and the keeping the Holy Feast of Christians in the Communion of the Body and Blood of our Lord. This again affords such nutriment, that it makes us strong in the Grace of Christ, and to perform all other duties with a greater gust and relish, with more delight to God, and unto our selves.

VII. But it must also be acknowledged, *That there is some other preparation requisite to holy duties, besides all this that I have mentioned.* For though fervency in any one duty of our Religion, doth but fit us to be more fervent in all the rest, and though the works of our employment conscientiously discharged, do fit us for the duties of Religion; yet to the doing of them fervently, it is needful that we lay out of our mind all other thoughts that concern not them. Now
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the works of our ordinary employment being about a different matter from the works of devotion, and the mind full of one thing, not being able presently to be void for other Company, we must spend some time to discharge our thoughts of such objects as are alien to these holy duties we go about. Constancy in our lawful business doth hinder many indispositions and ill habits in our minds, that else would grow up in us; but yet they themselves may leave some little indispositions in us, at least to such a fervency in devotion as we would arise unto. They therefore must be turned out of Doors, and the thoughts of them must be laid aside, that God may come in and possess himself of us. The Altar of God (*Exod. 27. 4, 5.*) was made with a grate in the midst of it, that let the ashes fall through, so that the fire might burn hotter and more purely. But yet for all this, it is most likely that the Sacrifice would need some stirring, that so the ashes might be shaken off more perfectly, and it more entirely consumed (and therefore you read of Flesh-Hooks among the Utensils of the Altar, wherewith the Priest ordered the flesh while it burnt in the fire:.) Just so it is with our hearts, in which a continual fire ought to burn; though they be like a Grate or Sieve, and let worldly thoughts pass through and run out of them, which else like Ashes would make the flame to be dim and pale; yet besides this care, there will be need of some shaking and stirring up of our selves, that we

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may more fully clear our hearts of all those Earthly Clogs that will stick and cling unto us.

Now the higher that holy act of worship is, which we are to perform, and the seldomer it doth return to be performed, and the more vehement that expression of love is which we would make in it; the more solemn must be our preparation, and the larger time there must be allowed, for taking our minds from other things, and bringing them to a serious intention upon this alone. And therefore since our approaches to the Lord's Table are of such moment, and since they profit us not without the operation of our mind, and that benefit likewise so great when we come aright, it cannot be thought but that we should use a great care and circumspection to fit out selves for such near converse, especially since they are not so frequently performed as other duties. And yet in this preparation there is also a latitude, so that I cannot well determine how much is of absolute necessity to be done; and if I should, still we may go beyond those limits, and perform more acceptable service unto God.

If you would know now after all that hath been said, wherein preparation to this holy duty doth more particularly consist; I may briefly resolve you about it thus; *We must deny to our selves lawful things*, by sequestration of our selves from our ordinary business, by abstinence from food, and from the most chaste embraces which the Apostle speaks of, 1 Cor. 7. 5. And this must

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be done for no other end, but that we may more fully know the estate of our Souls (which I suppose we are already acquainted withal) and be more deeply apprehensive of the evil of sin, and more sorrowfully bewail it, and more rationally resolve against it. That we may pray with greater appetite, and praise his Name with a more delicious relish when we distaste all other things: And in short, that by disburdening of our Bodies, we may ascend up to Heaven with greater facility in our thoughts and Meditation.

And because preparation to the Sacrament of Christ's Body and Blood is the prime end of this Discourse; I shall next descend to treat of that, and in the following Chapter consider what greater degree of holiness may be conceived requisite to the right performance of that Christian duty.

A PRAYER.

AND do Thou, O Father of lights, the Author of every good and perfect gift, enlighten my mind to understand aright my whole Christian duty: And dispose my heart to embrace it with such sincere affection, that I may neither omit any part of it, nor be dull and lifeless in the performance.

Help me so to follow my ordinary employments, that they may not unfit me for devotion: and stir me up to such fervour in devotion, that it may have a mighty influence upon all the other actions of an holy life.

Let the pious warmth I feel in my heart by the very reading of these things, accompany me till I

return again to this, or other such like holy duties: and by them still more and more inflame my love to Thee, and to all Goodness; that so my life may be nothing but a passage from one good employment unto another, till I arrive at that happy place, where I shall have nothing else to do, but to admire and praise thy love in endless joys; through Christ Jesus. To whom with Thee O Father and the holy Ghost, be glory given in the Church, throughout all Ages, World without end. Amen.

CHAP. X.

What those actions are, wherein it is fit for us to be employed before we communicate. Of setting apart some portion of our time which is to be spent in consideration. Particularly how God hath prospered us in our estate. Some portion of which is to be laid aside for an oblation to him. And as we are to think of giving, so of forgiving. In order to which the duty of self-Examination is opened and pressed. The whole business of preparation is digested into ten considerations.

I. **T**Hat we are to lay aside (some time before we come to the Lord's Table) all our Worldly employments though never so innocent, hath been already suggested. We must so order our affairs, that they may not hinder us in any of those acts which I am about to mention. And if they prove to be of great weight, then this thing must needs be premised.

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For every act must have some time allowed wherein it is to be done, and we cannot do two things at one time, especially when they are of such a distant nature as spiritual things and carnal.^a We find in our selves that when one faculty is in act, we cannot intend the acts of another. We cannot at the same time operate according to the brutal part, and contemplate the things of a rational life; much less can one faculty mind two objects at once; or can our mind be busied both about our Earthly affairs, and our spiritual concernments,

And besides this, Seeing it is the design of a Christian in this duty, to get as near to Heaven as he can, it is the more necessary that he not only lay aside his business, but his Body too. He is to endeavour to strip himself of his Cloaths, to put off his outward Man, that he may have a more naked and open sight of future glory, and render his mind more sensible of God, and fit to receive a deeper impression from his hand. At this season we are to put forth the strongest acts of Faith, to excite the hottest flames of love, to renew our resolutions, to bind the obligations that are upon us faster about our Souls, which cannot be done but by a solemn heart. So that this separation from our business before hand, seems to come within some degree of a necessary duty.

And give me leave to tell you, that it would be a thing of singular advantage, if those that

^a Διά τὸ ἀλόγως ἐνεργεῖν, καὶ θεωρεῖν τὰ χρεῖα νῦν. Porphy.

have so much room in their Houses, would set some little place a-part for holy duties, and let it be acquainted with no other thoughts, but only of God and their own Souls. This would be an easie way of putting all our employments out of our thoughts, which would all leave us when we came to that place where they were strangers. None of them would be so bold as to tread in that place, which is wash'd with tears; they would not draw breath, nor live in that place where there is no air but Sighs and Prayers; they would never abide in that room where no Inhabitant is but God alone. For we find that if we come to any place where something of note and concernment hath been done by us; though it be slipt out of our minds, the very sight of the place revives the Image of that thing, and stirs it up again in our memories. If therefore we had a place of privacy, where we did nothing but read and pray, and invite God into our Company, as soon as ever we did but look into it, the Face of God would meet us, and we should be struck with a certain awe and reverence from his presence that uses to be there with us. And a sweet remembrance also of what pleasure hath passed there either in joy or sorrow, would by a kind of natural way be revived. But if a Man pray in his Counting-House, the thoughts of his money will be apt to meet him as soon as he steps in at the Door, his Bills and Bonds will thrust themselves into his mind as soon as the Book of God; so that he will find

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it more difficult to drive away such impertinent thoughts.

Let us therefore resolve on this as the first step to the Lord's Table, to separate our selves at least from all Worldly employments, if not from Worldly places. If we cannot have a little Chappel in our own Houses; yet let us look to that in our own heart; that nothing but God do enter into it. Say thus in your own Meditation; *Be gone you vain thoughts, for I am going to my God. Yea, Lord, do thou bid them to be gone, and not dare to appear in thy presence. Welcome holy thoughts and pure desires! O happy time wherein I may embrace my dearest love, and solace my self in the arms of my Saviour! I charge you O my Companions, that you haste away as fast as the Hinds or the Roes, and that you stir not, or disturb the beloved of my soul. Come not near I charge you; make no noise to displease him, or to call me away from his enjoyment. It is the voice of my beloved; I hear him inviting of me to his House of Banquets, I see him coming to entertain me; let all flesh therefore be silent, and not be so bold as to whisper in his presence.*

II. When you are thus at leisure, set your self to consider what is the end of this Rite, and what lieth hid under the Ceremony. This one thing seems to me to call for some solemn thoughts before-hand, because it is a piece of our Religion that is cloathed with an outward Garment; it hath something of a positive institution in it, and retains something of the Ceremony, the

signification of which is to be studied, lest we should not *discern* ^a *the Lord's body*. If we look not beyond the shadow, we shall feed nothing but our Body; or if we draw aside the vail but half way, we shall lose a great part of the food of our Souls, which are instructed by every part of this holy action. You must therefore labour to uncover the face of this mysterious food, and consider it in all those notions wherein I have laid it open before you. This I Judge to be the more needful (together with the rest of those directions which I have to add) because now this Feast returns more seldome than it did in ancient times; and so our minds may have let slip the remembrance of many of the ends of it, or at least may retain but weak and dark notions of them. For those things that are not of natural light, do not use to stick so close to our Souls, as those that are engraven upon them; but by the intervening of other Images they may either be blotted out, or else look more pale, and lose the liveliness of their colour. And therefore we had need the oftener to meditate on them, that so by a new impression they may keep their form, and then especially when we are going so near to God; lest our acquaintance with them be decayed through the multitude of other things that we have converse withal. Let every Man then remember himself when he intends to remember Christ and say after this sort, *O my soul! whither are we going? What is that*

^a 1 Cor. 11. 19.

Table

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Table which I see yonder spread for us? What means that broken bread that is provided? For what end did his precious blood run out of his side? Do Men use to drink a cup of blood? O my soul! let us enter into this secret, and know the bottom of this mystery! Let us look into his wounds with joy and gladness, to see how his heart doth beat with love to us. Let us open our heart to him; let us shew how sorry we are, and how our heart is pierced, that we have pierced him. Let us lay our hearts together, and tie our selves in an everlasting Covenant, that he may dwell in us, and we in him. Such as these are most seasonable Meditations, to dispose our minds the better to feast with him.

III. And then thirdly, We should consider with our selves, what acts are most proper when we shall be at God's Table. We should think with our selves, what hatred of sin, what desire, what love to God, and what Charity to our Brethren is then to be expressed; what Prayers and Intercessions, what praises and thanksgivings are then to be offered. For we shall scarce spend our time well there, unless we be provided with some matter for our thoughts, and have put them into some method and order that they may not hinder one another. And therefore it is good to consider with our selves, what disposition of Soul doth best agree with every part of this sacred action. How the mind is to be affected at the breaking of the Bread, and the pouring out of the Wine; how it is to be moved when the Minister blesses and presents them unto God; and how

how when he gives and distributes them unto us and the rest of our Brethren. Of which and such like things I shall treat hereafter. Sect. 3.

IV. And when we have diligently pondered of this, *let us begin to stir up those affections beforehand*, which prepare us to a more lively expression of them when we come there. Begin to admire at God's goodness; that he will send an invitation to such a poor wretch as thou art. Render him many thanks, for that being a Lord of such Majesty, he would vouchsafe with so much Charity to come and dwell in such a hole as our flesh; and that he would love us better than his Life, and that he will not forget us now that he lives in Heaven. Shew him what a pitiful poor Creature thou art, and crave him humble pardon that thou should'st put him to so much pains and trouble. And intreat him now that he will not be offended at all the noisome smells and loathsome sights that are in a Soul so sick and diseased as thine into which he is entring. Declare to him freely all maladies, and beseech him that he will not disdain thee, but come and cure thee. Profess to him sincerely all the love that ever thou can'st, & importune him of all loves that he would make thee love him more. And then imagine with thy self that he is graciously come to such a filthy place as thy heart hath been, and so begin to bless and praise his Name for so high a favour; resolving likewise that thou wilt never
cease

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cease to praise him as long as thou hast a day to live, and that when thy tongue shall falter, thou wilt think his praises.

These Meditations and holy aspirations after him, will be like to the sweet incense and odoriferous exhalations that perfume the House before the entrance of so worthy a Guest. Or rather they will be as the Harbingers of the King of Glory, that come to prepare the Rooms, and make them clean and sweet for his Entertainment. For as you see the Sun doth not only illuminate the World when he is above the Horizon, but a whole hour before his rising, and as much after his setting, affords his comfortable light unto us: So the Sun of Righteousness, who is under these Clouds of Bread and Wine, doth not only irradiate our minds when we actually receive this Sacrament, but doth appear before unto us (if we will look toward him) and makes it day in our Souls by hopes and desires to receive him: and again he leaves some chearful beams behind him afterward, by a remembrance how kind he hath been unto us in satisfying our desires.

V. And then (to speak more particularly) every Man should consider with himself, *how God hath prospered him in his estate*, and so lay aside such a portion for the poor, as bears some proportion to the blessing God hath afforded upon his labours. This was a great piece of this solemnity in ancient times, as hath been already said from the Apostle's mouth, *1 Cor. 16 2.*
which

which place I heartily wish every Man would more seriously peruse. This practice I know continues in the Christian Church, though I fear it falls short both of the liberality and openheartedness that was then in use, as also of the gain and increase that God makes to our Estates. Let me therefore herein mind the pious Reader, That every mite that is given to the poor, is a grain of that incense that perfumes the House of God; and therefore such Charity is called *an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God*, Phil. 4. 18. And so the Angel saith unto *Cornelius*, that his Prayers and Alms *were come up eis μνημόσυρον, for a memorial before God*. Three remarkable forms of speech there are in those words, to denote that they are a Sacrifice or oblation which we make to the giver of all good; especially when they are given in the hands of Prayer, as at the Holy Eucharist they ought to be. First, They were *for a memorial*, which is an expression we read in the Law of *Moses* (Lev. 2. 9. and many other places) to denote that part of the meat-offering that was burnt upon the Altar for a sweet savour unto the Lord. Secondly, They are said to *come up* or *ascend*, which was proper to the Sacrifices that were burnt on the Altar, and went up to Heaven in Pillars of Smoke and vapour. And thirdly, They did come up *before God*, which signified their acceptance, and that they were a welcome Sacrifice unto the Lord.

From hence it was that the Ancients sometimes call the Lord's Table by the name of an *Altar*, because

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because they laid upon it these Sacrifices or Offerings (both of Bread and Wine, and also of money) part of which did furnish the Table, and the rest relieve the poor and those that did minister unto the Lord. For then the custom was for Christians to make the Minister their *Almoner* or Steward, to distribute their Charity as his Prudence thought most fit. Now if we think it not convenient to intrust them, yet we should judge it most necessary when we go to this holy Feast, to lay aside some considerable portion, as a just expression of our great engagements unto God, and the Charity which he hath exercised towards us. For since Alms are a Sacrifice, there must be some time to fit them and prepare them for the Altar; and since they are so acceptable to him as to be accounted a memorial by him, we should be the more liberal, and consider upon some Free-will-offerings to be brought into his Treasury. And the truth is, no Man can be called liberal that is not so upon advice and deliberation. These acts of Charity are to flow from Counsel as well as any other. And therefore before-hand we should determine what to give; and not throw in a piece of money as it happens into the poor Man's stock. If we could but believe, that this giving to God is a beneficial Trade, and that he who soweth bountifully, shall reap bountifully, (2 Cor. 9. 6.) and that the more we have in his Bank, the better we shall thrive; then we should cast in our minds how to make an improvement this way, and be desirous

firous to have a stock going in his hands. Then there would not need so much intreaty that Men would cast up their accounts in some measure before they go to the Table of God, and consider how God hath blessed them and encreased their Estates, and consult how they may further augment them in such an easie and sure way as this appears to be. Sit down then I beseech you, in a serious manner, and look over your wealth, and think with your self, how much Land or Money you are intrusted withal. Spread it before your thoughts, and say, All this hath God given me, and long preserved it from Thieves and Fire, and other violences; he is daily adding unto this heap, and giving more; what therefore out of all this, shall I return to him? I assure you it is a piece of spiritual employment for a Man to think on his Bags, if it be in order to filling the poor Man's Box.

Say therefore thus to thy Soul when thou art alone, *God hath blessed us as thou seest very fairly, what canst thou find in thy heart to give him? what use shall we pay him for all that he hath lent unto us? shall we not give one or two out of a hundred that he hath added to our Estate? Shall Men demand more of us, than we will give of our good will unto our God? Shall not love engage us faster than any other bands? Hath not God given unto us the Principal, and requires nothing back again but a little small pittance for his poor? Alas my soul, we are too much behind-hand with him already; and have run too far in arrears! For how many years have we*

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lived in the World, and given nothing considerable unto his uses? We are so much indebted that way, that we had need now to be more open-handed, and make satisfaction for our injustice.

But then what shall we give him for himself and for his Son, if we be so much bound unto him for these temporal things? O my Soul, once more consider what Gift we shall present our Lord withal? Are not thy first thoughts below the proportion of his love? Is it not too little that thou hast consecrated to his service? Come my Soul, and open thy heart: It is to a good Friend even unto thy God; never stand upon it, but double the sum; and for every penny thou first thought of, write down two, for God hath prospered us beyond all our thoughts. Or if we have not thriven, perhaps it is because we gave no more. Let us try therefore this way of thriving, by offering liberally unto God, and see how he will improve our goods for us.

And I wish heartily that Men would try, not only for their Souls sake, but for the good of their Bodies, and the welfare that I wish unto their Posterities. For there is no such sure way of enlarging or preserving an Estate, as doing good with it, and giving out of it to those that need. By this means we do not so much leave God in trust for our Children, as make him become their Debtor, who will pay them back again with large use and advantage.

I would not have writ so many lines of this subject, if I did not fear that Mens Charity comes from them by drops; and those drops likewise

likewise are expressed by accident and chance, rather than by any advised thoughts. And therefore I desire that this part of our Religion may be made more serious, and have a deeper foundation in our hearts, so that we should study what sum of money God may justly expect from us, to whom he hath given so much. Now a fitter time there cannot be to meditate of this, than before our approaches to the solemn remembrance of God's bounty and liberality towards us.

VI. We are likewise to endeavour, *that all the passions and affections of our souls may be quieted and stilled.* We must take some pains with them, that they may be so mortified and deadened to the World, that then they may not be too quick and lively, and hinder our Meditations of Heavenly things.

For this (as you have seen) is a spiritual Banquet, and the food gives no nourishment, but what we receive by Meditation, by serious thoughts and affections, which can find no place; but only in still and quiet Souls. When the Body feasts, a great part of the good Cheer is pleasant Discourse, and innocent mirth; and there is no welcome unless there be some noise. But the Soul feasts in silence; it eats its morsels in a deep and calm thought; its pleasure is in Conference with it self and God; and all the sound is only the Voice of thanksgiving in Hymns or Psalms of Praises to God, into which at last it breaks and utters it self.

οὐκ οἶδας ὅτι γαλλῶνι δει

γέμεν

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γένην ἡ ψυχὴ καὶ ἐνείκον ἡ καὶ ἐν, &c. Dost not thou know (saith S. Chrys.) that thy Soul ought to be big with a calm at that season, when thou goest so near unto God? There is need of a great deal of peace and tranquillity, and there should be no tumults of anger, and such like passions, since thou thinkest of the God of Love. The Sun of Righteousness shines so hot upon thee, that thou shouldest be as smooth and fair, as the face of the water in the brightest day. Thou shouldest labour that there may not be a wrinkle upon thy Brow, that all thy storms may be so hushed and laid, as if thou heardest thy Saviour's Voice, saying, *Peace, be still*. And therefore all holy Men have taken an especial care, when they were going to the Table of the Lord, to renew their acts of forgiveness, and passing by all injuries and offences, to reconcile themselves perfectly to their Brethren, and repair any wrong that they could possibly conceive themselves to have done to others, which before they had not observed. I have in the beginning of this Discourse prevented all mistakes, so that none can reasonably think that he may harbour malice in his heart, and bear a grudge in his mind unto his Neighbour, with sufficient safety at other times, so he do but discharge all those black passions when he approaches unto God. And my meaning now is, That seeing we come to this Feast, that we may more encrease our love, we ought to search if there be but any spark of anger that lies buried in our souls, and take care that it be perfectly quenched.

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And seeing there will be many occasions of differences among Neighbours, that we ought now to consider if there were any heats in the management of them, and if any seeds of fire yet remain, that they may utterly be extinguished, and never break forth again. * Dare a Man touch this holy Sacrifice with unwashen hands? How dare he then approach with an unwashed and polluted soul? Now there is nothing that doth more soot and black a soul, than an abiding anger, which causeth the holy Spirit to flie away, and (as I may say) driveth it out of its lodging as fire doth us, to seek some other habitation. *Valerius Maximus* || tells us, That there was a solemn Feast appointed by their Ancestors, which they called *Charistia*, to which none but those that were of kin, or had some affinity, were permitted to approach: I am sure to the *Eucharistia*, the Sacrament of Love and Peace, none shall be welcome but those that are the friends and kindred of Christ, and are allied to each other in a brotherly affection. We must all (as you have seen already) come hither as children to feast with our Father; and if there be any displeasure in our hearts to one another, he cannot be well pleased, nor give us such an entertainment as we expect *. Remember that then,

* Μὴ τοι μᾶς ἀνιπτοῖς χερσὶ καὶ ἱεῶς ἀφ᾽ αὐτῶν δυσίας, ὅτε μὴ τοῖσι μὴ ἀνιπτοῖς προσέσχω. *Lucy*, &c. *Chrys. Grat. 60. ad Pop. Antioch.* Vid. etiam *Horn. 3. in Epist. ad Ephes.* || Cui prater cognatos & affines nemo interponebatur. *Lib. 2. cap. 1. sect. 8.*

* Δεῖ μὴ τοὺς ἐχθροὺς ἀγειν ἐπὶ δαῖτα φιλίας, μὴ ὑποκρινόμενοι, ἀλλὰ τοὺς ὄντως φίλους οἷς καὶ κοινῶν ἐσθίων, ὡς καὶ ἄλλης φιλίας ἑτῶν καὶ ἀλλῶν καὶ ἀποδιδῶν καὶ ἐστίας θεῶν καὶ φιλοφροσύνης. *Proclus in Hesiod.*

which

|| Τὸ
Heinsius

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which Clemens Alex. saith he found in some Gospel; || *My mysteries or secrets are to me, and the children of my Family.* Unless you be the children of Peace, think not to penetrate into his secrets, and to know the pleasures of his heart; for they are so still and calm, that they cannot be perceived where there is any storm. And indeed, there can be no thoughts more fit for our preparation, than these of forgiveness, because we call our selves now to account for our offences against God; and alas! they are so great, that they may well drown the remembrance of all offences that others have given us, and wash them out of our thoughts, as if they had never been. Seeing then you go to beg pardon of God when you remember his Son's blood; if you have offended any Man, first go and lay your selves at his feet, and so approach to take hold of Christ, and kiss his feet in an humble acknowledgment of your offences.

Say to every one of your passions and corrupt affections, *Come forth, for I am resolved you shall be slain.* Methinks you should begin to dye at the very thoughts of a dying Saviour. Methinks you should swoon away at the very sight of yonder blood; that you should not stay till you come to the Cross of Christ, but give up the Ghost before you see but the image of his Death. Do you not feel the power of his death afar off? Do not his pierced sides strike to your heart before you behold them? O you bloody

|| Τὸ μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου. Strom. 1. 5. which Heinsius saith is in some Editions of the LXX. in Isa. 24. 16.

things! What have you done? What wounds have you made in the body of my Lord? Do not think to live any longer, oh you bloody things! Nay, never struggle, nor resist; for I have vowed you in Sacrifice unto him. Lay therefore your Necks quietly upon the Block, and prepare your selves for Death which is approaching. Ask your hearts if they be not affrighted: Wonder that they should hold up their faces: Tell them that these are but the Addresseees to their Execution; and protest solemnly, That none of these vile desires shall live a day longer; and then they will begin to grow pale sick and languishing, before you come to the Altar, and there the slaughter will be more easie. In particular, say to thy self, O my Soul, wipe out the remembrance of all offences that any have done unto thee; let not one tittle of them remain, but be blotted out. Thy fellow-servant hath affronted and contemned thee, but thou hast oftner contemned thy God, thy Lord and Master himself. ^b Πῶς ὁ ἴσον σκιδναῖς καὶ δεσπότης, and what equality is there between a Fellow-servant and thy Master? Perhaps he hath been insolent towards thee once or twice, when he was provoked or wronged by thee; and thou behavest thy self basely towards thy Lord every day, though he be so far from wronging thee, that he is thy continual Benefactor. O my Soul, do but collect with thy self how oft thou offendest in one day, yea but in one duty. What sloth is there in thy Prayers? With what strange irreverence and disregard dost thou stand before God when thou speakest to him? Never did a servant speak so

^b V. Chrysost. Orat. 60.

carelessly

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carelessly to his Master, nor a Soldier to his Commander. Yea, when thou speakest to a Friend, thou mindest what thou sayest; but when thou art treating with the Lord about so many sins, and art begging of him pardon and forgiveness, thou art too often like a Man asleep; and though thy Knees be upon the ground, yet thy Mind is in the Market, or in the Fields, and thy tongue blatters thou knowest not what. Away then all you angry thoughts, stay not to aggravate offences. Be gone as clearly out of my heart, as I desire my Lord to remember my sins no more.

If we could bring our hearts thus bleeding to his holy Table; if the Execution were begun before we came to him; then would our anger and malice, our love of pleasures and all other Worldly affections, receive a deadly and incurable wound from our Saviour's hand when we did receive him.

VII. As a most necessary Instrument to all these, the Apostle directs us to *examine our selves*. This is indeed a daily duty, but now should be adverted with a greater intention and ardency of affection, when we are about these sacred things. We should examine our selves, even about our neglects in the review of our selves, about the coldness of our Prayers, the smallness of our sorrows, the weakness of our services, and our daily unavoidable infirmities. We should make more deep reflections into our selves, now that we are at more leisure, and have so solemnly designed more time from other

P 3 employments;

employments; we should open a greater vent for our tears, and cut a larger passage for our sorrow, and affect our heart more deeply with our needs, and the certainty of supply; and so raise our Souls to a greater height of humility, of desire, and of confidence altogether. Our Saviour seems to intimate, That before our approaches to God in any holy duty, it is a fit and proper time to call our selves to an account for the trespasses we are guilty of, when he saith, *Matth. 5. 23, 24. If therefore thou bring the gift to the Altar, and remember that thy Brother, &c.* It should seem by this expression, that this is a season of remembring and calling things to mind that are past and gone; which must be done by an examination of our selves. And you may consider thus much to quicken you to this duty, that the better we know our selves and our own wants, the more hungry we shall be; and the more knowledge we have of our own sincerity, with the greater comfort and sweetness shall we eat. Now we know both the one and the other by self-examination. For this word *δοκιμαζεν*, which we render *examine*, hath two meanings, which are to *prove* & try, & to *approve* after tryal.

So that in brief, I may thus state the whole business of Examination.

We are to use an every-day-over-sight over our selves. And this general and daily Examination, is nothing else but such a caution and diligence in all our actions, through the whole frame of our life, that our own Conscience may approve

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prove them upon Examination, as accordant with the will of God. Or more briefly, it is a Christian care, to do every thing so, that God and our own Conscience may allow of it. And it must needs consist of two parts. First, ^c A Consideration of what is our duty to do; of what is lawful, and what unlawful; of what is expedient, and what inconvenient; or an information of our selves, upon due advice and search what is incumbent upon us as our duty, thro' our whole life. Then secondly, This forehanded Examination, must be followed with a serious consideration of what we have done, and whether we behave our selves according to the Rule which we have laid down to our selves, as the guide of our life. From these two arise the whole of that, which is necessary to be done continually, for the approbation of our selves, to be such persons as have a care to please God. Now this may be the prime and first sense of the Apostle's words, when he saith, *Let a Man examine himself, and so let him eat, &c.* i. e. let him have a care that he lead such a Christian Life, that his own heart may approve of him as one of Christ's Disciples. Of this you may be best satisfied out of another place where this word is used, *Gal. 6. 4. Let a Man prove (δοκιμαζέτω) or examine his own work, &c.* The meaning of

^c Socrates used always to say to every thing that presented it self to his mind, τίς εἶ καὶ πόθεν ἔρχῃ; what art thou, & whence comest thou? or as the Watchmen use to do, δέξον μοι τὸ σινδύματά, shew me your ticket, let me see your Pass, that I may know you are a Friend, *Arrian L. 3. cap. 12.*

which is, Let every Man make his work so approved, and behave himself in that manner, that both God and his own Conscience may judge it to be right, and according to the Word of God. That this is the sense of the phrase in that place, will appear from the whole context, where the Apostle speaks of bearing the infirmities of the weak; and not thinking our selves to be godly, because we do not fall like them, but withstand some temptations. And so saith he, Thou shalt have glory or rejoicing, *ἐκ ἑαυτῶν*, toward thy self, and not in regard of another, i. e. thou shalt take comfort simply in thy self, that thou art a good Man; and not only be pleased with comparing thy self with others, and being better than they; for thou mayest be, and yet not be good. From this it appears, that he speaks not of something that should follow the actions of our life, viz. a searching whether they be good or no, but of such an institution and ordering of our lives before-hand, that we may not fall into those sins which we reprehend in another, nor be beholden to their sins to make us seem godly.

And the next words, v. 5. plead for this sense: *For every Man shall bear his own burden*, i. e. Thou oughtest to make thy work good and approved, for every Man sins at his own peril. One Man's sin will not excuse thee who dost not sin in that fashion, but thou art to do thy own duty heartily to God, according to thy Conscience, or else thou shalt suffer as well as he.

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And that the Apostle may have respect unto this Examination, before we come to the Sacrament; in that place before-mentioned, there is another phrase following, *v. 31.* which may perswade us, *εἰ γὰρ ἑαυτοὺς διακρίνομεν, For if we judge our selves, &c. i. e.* if we did discern our selves, and discriminate our actions, and determine our duty, and live in conformity to it, we should not be judged nor punished of God in this sort. But whether this be the proper meaning of *examining* or no, I shall not be overmuch sollicitious, seeing I have already made this good, that he must be a holy person that comes to God's Table.

And that there is beside this, a more particular Examination to be used, when the time is near of communicating with our Lord, I willingly grant. And it consists of two parts, according to the twofold use of the word *δοκιμάζω*, which we render *examine*. The *first* is a proof, tryal and search into our own Souls, that we may know our estate, and in what condition we stand before God. So the word is used, *1 Thess. 5. 21.* *πάντα δοκιμάζειτε, prove all things, i.e.* make a tryal of them, and consider what they are, and then hold fast that which you find to be good. This Examination (considering that I suppose a pious life to preceed) must chiefly consist in a review of those failings, or of those wants which our every-day proof of our selves doth present us withal. If we should never examine our selves but when we come to the Lord's Supper, we should

should not know what we are, nor what we need, but in a confused heap of things many would be unobserved; and yet if we should not also examin then, we should not have such a lively sense of what we are to ask, and for what we ought to plead the blood of Christ: But then this Examination is but a serious reflection upon the Notes which we take every day of our selves. Unless it be needful that we examine our selves, whether we have not forgot any of the ends for which we go to the Table of the Lord; and tho' that be a great part of the Apostle's meaning, yet I have already taken notice of it. In short, we are to search rather in what state our Graces stand, than whether we be in a state of Grace or no.

Then secondly, We must *approve* and allow of our selves, and bring the tryal to such an issue, that we pass a verdict on our Souls. So the word is used, *Rom. 2. 18.* thou *approvest* (*δοκιμάζεις*) *the things that are excellent*, i.e. Thou professest to like and embrace them. And so when the Apostle bids the Children of the light *to prove what is acceptable unto God*, *Ephes. 5. 8, 10.* He doth not mean a bare inquisition, but that act which follows it, which is embracing. For they cannot be deemed Children of the light, who do not so enquire after the pleasure of God, as to pursue and practise it.

The meaning likewise of the Apostle, *Rom. 14. 22.* is this: Happy is he, that when he uses an indifferent thing, doth approve himself, as
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doing that which is lawful, and acts not against his Conscience. Or this; Happy is he, that when he is resolved that he may do such a thing lawfully, and with the approbation of his Conscience, yet doth it with such a care, that he hurts not others by the use of it.

There is one place more, 2 Cor. 13. 5. where you have both these parts of Examination together, *Try your selves, whether you be in the faith, prove, (i.e. approve) your selves.* When you know your estate by tryal, then pass a judgment upon your selves, to be what you profess and pretend unto. Now all the approbation that a good Man is to give of himself before he go to the Lord's Supper, is this; 1. He ought to judge himself, to continue a Friend of Christ, and to remain (as far as he can find) in Covenant with God. And 2. He ought to find that he hath used some godly care and diligence, that he come not in a rude, unbeseeming, and drowsy manner, into so holy a presence. And this is plainly another part of the Apostle's meaning, when he saith, *Let a Man examine himself, and so eat, &c.* i. e. Let him approve himself to come for pious and holy ends, and with a due regard to the Lord's most sacred Body and Blood.

Lay thy hand then (Christian Reader) upon thy heart, before thou comest to this Table, and feel how the pulse of thy Soul beats: mind whether it beat evenly, or after a distempered sort. Doth it move three times as quick, when thou thinkest of the World, as it doth when
God

God is in thy heart? When art thou all in a heat? When thou art in pursuit of the World, or when thou followest after God? *Ask thy heart, whom dost thou love most? What is it that thou dost most constantly desire? In what Company is it thy pleasure to be? Dost thou love the Lord thy God with all thy heart, and with all thy mind, and all thy strength? Hadst thou rather die than displease him? Are thy graces not only alive, but lively? Come then, let us go to this holy Feast, and thank the Lord for this Grace, and for all his other favours.*

VIII. If we find by examining, that we have fallen into any sin, and through neglect or ignorance broken our resolution, since the last Communion; *Let us make most serious reflections upon it.* Besides all the sorrow that I must suppose it hath cost a good heart presently after its Commission, besides its hatred of it, and affliction of it self for it, with a most speedy amendment of the fault: This is a fit time to bewail it over again, to call our selves to a new account for it, to drown it in another flood of tears, more firmly to strengthen our resolutions against it, and to prepare it for to receive another wound, a mortal stroak from the wounds of Jesus, that it may never live any more. Say therefore thus to thy self, when thou art in thy Meditations *What didst thou mean, O my Soul, to be so treacherous unto God, and to break thy resolution? Was there ever a better Master? Were ever any tied to another by such sacred Bands and Oaths?*

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Oaths? O perjured wretch that thou art! What was in thy heart to break loose from God, dost thou not blush to think of it? or rather art thou not pale and wan, and ready to die, to think of such a horrid thing? Well, I see these sins are not quite dead, but still they stir and move; or though they seem to be stretched out, and to have no life, yet they may recover. But I am resolved, if Christ can kill them, that they shall not live. Come along with me (if you dare live so long) into his presence, and there receive your mortal wound from his hand, seeing you will not be killed by mine: There shall you all be slain at his feet, you shall be nailed to his Cross; and I will leave you hanging there, till you be ashamed to live.

IX. But if the Commission of such a sin have brought any timorousness (as well it may) upon the heart, so that it trembles to set one foot forward unto the Lord's Table, & its hands shake with a paralytick fear, so that it cannot stretch them to receive such Pledges of God's Love; *It is most necessary that a Man advise with his spiritual Pastor and Director in the way of life.* I wish it were better understood, for what ends God hath set Pastors over the flock; and that Men would look upon them as a kind of Parents, to whom they should go in all their needs: But now the subject of my Discourse leads me to say no more but this, That there are two necessary times of receiving the benefit of their counsel. The one is, when a Man's sin opresseth him so sorely with the sense of the guilt it hath contracted,

tracted, that he can receive no *comfort*. And the other is, when it oppresseth him so heavily with its strength and power, that he can get no *conquest* over it. There is a third season when it is at least convenient to repair unto them; and that is, when a Man is in doubt whether he have passed a right judgment upon himself, which should make him desirous to have the opinion of those persons, that can neither be deemed to be deceived themselves through ignorance, nor to be willing to deceive others through flattery and partial Judgment. If any one therefore be in the perplexity of such like cases, when he thinks of coming to this holy Feast, let him disimboſom his Soul unto him that hath the care of it, and desire him, that out of the tender love a Father ought to have unto his Child, he would be his guide in this Affair. And so shall a Man know how to use these spiritual Weapons better, when he is taught by a skilful Commander; and the more solid comfort shall he have; when his Physician assures him that (as far as he can discern) he is in a state of health.

X. And yet when we have done all this, then we should pray to God that he would prepare us better than all our preparation. As when a King comes unto a City to stay there for some space, he doth not expect that the Citizens (if they be poor) should provide all the furniture for him, which is a thing above their power; but he

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sends the Grooms of his Chamber before, with such Hangings and Ornaments, as may make the House they have prepared, most befitting his Majesty. So let us entreat the Lord, that after all our endeavours to set apart our hearts for him, to sweep the House as clean as we can, and fit to receive such a glorious Guest; he would be pleased to send his holy Spirit, that may prepare the place for him, and adorn our Souls with such Graces, that His Sacred Majesty may not disdain to come and make his abode with us. Say thus unto thy gracious God:

O Lord! thou seest how much dirt I have left behind after all my diligence, to cleanse and purify my Soul. Alas! all my thoughts of thee are but dreams; all my desires but a vapour; my Love is but a flash; my Prayers are but a breath; my Tears will scarce fill a bubble; and my sorrow is no bigger than a Sigh; all that I do I am ashamed of it myself, and therefore thou may'st much more loath it, and despise it. Come thou, O Lord, therefore^d and search my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way Everlasting. Do thou awaken in me most lively thoughts; do thou inkindle a burning affection; open thou the Flood-gates of my Eyes; and open thou my Lips that my mouth may shew forth thy praise. Seeing my heart (Lord!) is so straight and narrow, that it is not fit to entertain thee, do thou widen and enlarge it, and then come and fill

^d Psal. 139. 23, 24.

me with thy self, and say, Here will I dwell, for I have desired it; this is my rest for ever. Yea, O my gracious God, unless thou interpose thy Power, I am very much afraid I shall not keep this little goodness till the next morning, which now seems to be in me. These weak Thoughts, these faint Desires and sickly Affections that are in my Soul, I doubt will not live a night, unless thou find ways for to preserve and cherish them; but my inveterate habits of evil will smother and choak these new Resolutions. I am in fear that all these Meditations will be flown away while I am asleep; and my House will be foul again before I awake, unless thou keep me. Ah my dear God! seeing I have bestowed some small pains upon my heart, and have conceived some little hopes, suffer them not to be all dashed in pieces in a night! Spread the wings of thy goodness over me, and maintain that which not I, but thou thyself hast wrought. Lord! let me find when I awake, that my affections and desires are grown beyond the strength of Man, and that thy power rests upon me. Oh let me find a greater fervour than ever in thy service; let that spark which I feared would go out, be grown to a flame that will never expire; and so shalt thou draw mine eyes towards thy self alone, who workest such wonders; so shall my heart be filled with nothing but thy sweetness; and my lips shall overflow with thy praises. Lord! If I may beg this grace of thee, I am verily perswaded I shall languish after none but thee, and seek for no other pleasures but to please thee. Therefore my good Lord! I leave my self in thy hands, hoping that either I am or would be such

as thou would'st have me. And if I be arrived but as far as a will and desire to be what thou would'st have me, that will is thine; and therefore seeing that will is mine too, and we both conspire together, I take the boldness to say, Lord! let thy will be done. O my sweet Saviour! I was going to say that I am sick of love, that I cannot live unless thou love me, and make me better. But I correct myself, and it is enough if I be sick because I cannot love thee. Do thou make me sick, or rather make me well with love unto thee; so shall I come to thy Table with joy and gladness, hoping that thou wilt kiss me with the kisses of thy mouth, for thy love is better than Wine. Draw me, and I will run after thee; yea, we will run after thee; for I will proclaim to others the loving-kindness of the Lord.

CHAP. XI.

Some mistakes removed about Preparation. The primitive Christians not too zealous. The fear of being superstitious makes too many irreligious. No reason for the neglects of the present Worldly Christians. They fear to do that which God commands, when they fearlessly do that which he forbids. Good people ought to be cautious lest they fall into Superstition while they study to avoid it.

WHat preparation there should be besides this, I do not understand, it being directly contrary to the first thing that I propounded, for

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any to imagine^a that we ought just before the Sacrament, to have a greater care of not sinning, than at other times. We are always Pilgrims and Strangers, and so ought to abstain from fleshly lusts that war against the Soul. These lusts are always poisonous, and not only when we are going to take the Cup of the Lord into our hand. And therefore it is a grand deceit to think, That we and our sins must be severed only then, when we more nearly embrace our Lord; for holiness is our profession afterwards, as much as before we communicate with his Holiness. Or rather all the time *after* one Communion, being *before* the next which doth succeed, it is the time of Preparation for it. We are to keep our selves in a constant purity, and to labour to keep close to the Covenant of our God; only when the time doth nearly approach, that we may enjoy such another repast, we should excite our appetite, raise our thoughts and meditations, imprint the ends of the institution more fairly in our memories, voluntarily offer more of our time and our thoughts to religious exercises, and to do all that over again with a greater zeal, which we have been doing every day since we were last in his Sacred Presence. You may observe, that as just before this solemnity, our thoughts are more

^a When one bad *Socrates* prepare himself for his tryal, he answered, *ἡ δὲ οὐκ ἔστιν σοι ἀνάγκη τοῦ βίω μετὰ τὴν θάνατον;* *Ecce.* Do not I seem then to thee through all my life, to be prepared for this thing? It hath been my care neither before thee, nor alone, to do any thing ill. *Arrian, lib. 2. cap. 2.*

deep and serious, and our hearts lifted up to a greater fervour, and we have stronger longings after Christ and his Blessings which prepare us for the enjoyment; so the enjoyment leaves us for some time afterwards in a great degree of heat, in more lively apprehensions, and more vigorous affections. But these through multitude of business, and many occasions, may languish by little and little, and may abate of that degree and ardour wherein they were, (which I look upon as the weakness, rather than the sin of a good heart) and therefore our work is to recover our Souls before the next Communion, to the same, or rather an higher degree of zeal. And then though afterward there may be again some abatement and fall in our affections, yet it will be less; and more fervency and heat will remain, than would have been, if we had not got up our hearts by that Preparation, and Communion, to an higher pitch of spiritual love.

The Primitive Christians who communicated every day (as some passages in the *Acts* of the holy Apostles would make us think) or at least every Lord's Day, had need of less of this Preparation that I have metioned; for as soon as ever the flame began to decay, there was new fuel added; and that degree of warmth (to which they were raised) was scarce gone from their hearts, before a new fire was kindled. But now the custom is so, that this Feast returns more

seldom, and we cannot say with ^b S. Basil, *We Communicate four times in a week, besides all Festival days.* But it is very much if Men be so devout as to Communicate *once in four weeks*; and therefore because many things may be slipt out of our minds, and former impressions may be grown weak, we had need more solemnly to recollect what we have learnt, to stir up our remembrance to renew a sense of the ends of its institution, of our own wants, of the wants of the poor, and the rest of those things which I have in the former Chapter recommended to your thoughts.

If Men understood these things, they would neither wonder that the ancient Christians communicated so oft, nor would they have any excuse left for their own neglect.

First, I say they would not wonder that the fervour of those primitive Souls was so great; for they had a huge care to lead an holy life, and that made them both fit and desirous to converse with God every day. We judge of them perhaps by our selves, and think that it was superstition rather than Religion, that made them so forward to this Office; and by casting a blot upon their Piety, we hope in this frozen Age to be accounted Pious. If superstition can be believed to have grown up so early, then we

^b *Ἡμεῖς μὲν τὸ γε τέλειον καθ' ἑκάστῳ ἐβδομάδα κοινωνοῦμεν,* &c. *Epist. 2. ad Casaream Patritiam.* In the beginning of which Epistle he commends an every-day Communion, *ὡς καλὸν καὶ ἐπωφελες*, as good and profitable.

may be thought with less zeal to be more devout. If they did only flatter Christ with such a busie devotion and frequent resort unto him; we may hope to pass for better Friends, that are not so forward, but more discreetly reserved and sparing of our Company. So handsomly do our deceitful hearts teach us to cover our own nakedness, by calling all that superstition which creates any trouble to us, and crying out upon that as a spice of Will-worship, which doth not sort with our humour. For it too plainly appears, That if a Child of our brain do please us well; we are as fond of it, as any of our Neighbours can be thought to be of their conceptions, and would have the World embrace it as a divine Ordinance, formed in Heaven.

The very truth is, *Men lend to God, and their Devotion, only such Offices as flatter their passions.* There is much of pleasure in having the Ears tickled with a Sermon; and it makes a great noise among our Neighbours, to keep days of Fasting and Prayer; and therefore these are accepted with a greater applause, then the sad Meditations of Christ's Death, and the frequent remembrance of the Wounds of a crucified Saviour, which prick too deep, and make too wide gashes in our hearts. Though this be more expressly commanded than many other things that Men perform with a great noise, and spend much zealous breath upon; yet they cast but a cold and heavv aspect on it, because it humours not their ease, and speaks not kindly to their covetousness, but

makes too busie and narrow a search into their Souls.

And really I doubt that Mens endeavours to be removed as far as they can from *Rome*, have done our Religion a great deal of harm. They still retain the custom of Celebrating every day, but the Priest doth it alone, and they make it a Sacrifice for the quick and dead. Now some Men, so that this false notion were destroyed, and private Masses abolished; did not care though frequent Communion were destroyed also together with them; and it is our manner to pay this honour to Christ but twice or thrice in a Year. And so because they speak of Justification differently from us, Men are apt to live as though good Works were a piece of Popery; and as if Alms-deeds and Charity to the Poor, were a scandalous thing in Religion. Though Men Communicate very seldom, yet their Offerings are as sparing as if they Communicated every Week; and so their Souls and the Poor, are both defrauded and starved together. Idleness and Covetousness are Mens Darlings; they are the Brats of all new Devices in Religion; and these two are nursed up and dandled on the Knees of this trifling Conceit, That zealous devout Christians do bear too great a Reverence to this Sacrament, and hope to go to Heaven by their charitable Deeds. Well! let Sloth and Avarice pride themselves a while; it will not be long before God take down their Plumes, and make it manifest, That it was not Superstition which prickt forward

ward the first Christians to such frequent Communion, nor Vain-glory which made them so prodigal (as the modern style is) in their Liberality.

Methinks I see how the lazy and worldly Christians thrust themselves into the Arms of Christ, and do even melt and dissolve into his Bosom in Raptures of Love; their mouths can relish nothing but Christ, and his Name is so sweet that it is ingraven upon their Lips; they court him as if they would ravish his heart, and they exceed the strains of all Romantick Lovers; if he will not bestow himself upon *them*, they cannot imagine who should be taken into his favour: They cannot believe but he will take it very ill if they will not trust him for their Salvation, without troubling themselves; whom he is so tender of, that he would have them void of all care and thoughtfulness. It is a piece of self (think such Men) to be so strict and curious. Alas poor ignorant Souls! Men would fain be doing something to procure Salvation; they would purchase Heaven, and give something to attain it, but we will give Christ the honour of doing all, and only cast our selves upon him, that he may save us. You cannot imagine now how these Mens hearts are tickled and ravished with these liquorish Thoughts; and the pleasure of them, doth but make them believe that they are in greater favour. In this transport of fancy they do verily conceive that they have the Testimony of the Holy Ghost, bearing witness to them that they are the Sons

of God. But how fearfully these Persons will one day fall, is a great deal further from all our Conceits. The Lord will shake off all these Men with a great deal of disdain, who offer but to touch the very Skirts of his Garments.

O you vile and adulterous Souls (will he say) who think that I am altogether such an one as your selves; depart from me, for I know you not, ye workers of iniquity. Down you arrogant spirits that thought to build your nests on high, and by the wings of fancy to fly up unto Heaven; I have no room in my heart for such Flatterers, nor can my Soul love such Hypocrites and Unbelievers. But come you blessed of my Father, (you who have loved me, and kept my Commandments, you that did what I bid you in remembrance of me,) and inherit the Kingdom prepared for you. Then shall there be great weeping, and Men shall groan for anguish of spirit. Then shall the Worldlings say, This is he whom we had sometimes in derision and a Proverb of reproach. We Fools accounted his life madness, and his end without honour. How is he numbred among the Children of God, and his lot is amongst the Saints? I wish all Men would lay it to heart betimes, and not think that it is preciseness to endeavour to observe all the commands of our blessed Lord. Which if we did, then this command would not be so slighted, of commemorating his Death in the way he hath appointed, nor would Men be so unmeet for it as now they seem to be.

For Secondly; What excuses can Men find to palliate the neglect of this duty, but what arise from

from an unholy or careless life? Many pretences there are, I know, to keep Men from waiting upon our Lord, and accepting of his kindness, but they all grow upon this bitter root of loving the World and the lusts of it. We put him off with the excuse of too much boldness, and rudeness that we should be guilty of, if we should give him frequent visits. Truly as the case stands, most Men would be too full of confidence if they should approach; but the only reason is, because they have a mind to live as strangers to him, and not to be his Household Servants and Domesticks; for then they might always come unto him. Men plead their unworthiness, but it were well if they were more sensible of it, for then they would not remain so unworthy. They think they must not come so oft, because it costs them so much time to prepare themselves once; but if they would spare so much time as to lead an holy Life, and be at so much trouble as to please God in other things, they would not find it so laborious to please him well in this. If they did always keep a fear of God in their Souls, then they would without much pain be fit to approach with fear and reverence into his Presence. One saith he is incumbered with business, and hath not time to prepare himself; another hath differences with his Neighbour, and is not reconciled; a third intends it very shortly, but for some reasons must at present omit it. None of these Men fear to live in the known sins of worldliness, enmity, and delays, and yet

yet fear to do a known Duty which our Lord a little before he died, did command us. If these Persons would but fear to do that which God hath forbidden, then they would not fear to do that which God hath commanded. But while they refuse to obey him in one thing, it is not to be expected that they should yield subjection in another. Nay, the World shall do more with them, than God can do, while they remain such strangers to him. For if there were a reward of an hundred pounds annexed by some Benefactor to every Receiving; this golden reason no Man would be able to resist, but all business would be thrown aside upon so rich an account. So base and deceitful are the Hearts of Men, that they pretend fear of displeasing God, when it is but a fear of being engaged too strictly for to please him. They say this is the most excellent Food, but they are loath to taste it, because they would not be at the pains to get themselves a stomach to it, and digest it.

They keep it for a good bit at last, till sickness make them hungry, and will give them no leave to sin after it. They look upon it as a strong Cordial, that must be used only in desperate cases, when Soul and Body are parting and taking their leave of each other. But if it have such a power to make Men happy, then why could it not make them holy? and why did they not use it all their life long to that purpose, but because they had no love to holiness? Therefore as *Antisthenes* said to the Priest of *Orpheus* his mysteries,

mysteries, who perswaded him to be initiated in his Religion, because all such should receive eternal felicities; *Why then dost thou not die Man? if thou believest so, why lovest thou this life so well thy self?* So say I to these Men, if there be such virtue in the Sacrament to carry you to Heaven, so that you would receive it when you die, why do you not use it that it may carry you thither while you live? why would you not be in Heaven now, if you think it such a desirable thing? and why do not you value that which you account a means to bring you thither?

And as for godly People who are afraid to come, because they find not themselves so prepared as they would be; they had best take heed lest they turn truly *superstitious* by fearing more than needs. Do you make it the business of your lives to please God? do you daily live upon the Lord Jesus, and feed on him in your hearts by a lively Faith? Is he before your Eyes as the Director and Example of all your actions? Why should you think then, that he will nor be pleased with your Company at his Table? Would you have a thought as strong as an Angel? Would you be able to flie as swiftly as a Cherubim, and love with such a flame as a Seraphim? And will you stay till you be as richly adorned as a glorified Saint, before you think it fit to attend on him? Methinks it should be some comfort to a good heart that it hath such enlarged and noble desires. But if it may not feast with God till it have what it would, why do not Men tremble

ble to pray without such Perfections? Why do they not dread to hear and read the Word of God; and turn away their Faces when they look up to Heaven in any Meditations? Are these such trifling duties? or do not these constitute the prime and vital parts of this which they so dread? Doth not the Soul feed it self at the Sacrament by holy Prayers, affectionate Thoughts, devout Thanksgivings, and a hearty Oblation of it self to God? I doubt while we cry out justly against the Superstition of Rome, many of us have that too near our very hearts, which is the very root and life of all Superstition.

For *Ἀεὶδασμὸν*, or *superstition*, is a causeless trembling arising out of our mind, when there is nothing in the object on which we look, to breed such an affrightment. If we make this Sacrament such a *φρικτὸν μυστήριον*, *terrible mystery*, that we dare not do the duty which Christ hath commanded us, then it is plain our Minds are filled with Heathenish Terrors, and we affright our Souls with our own Childish Imaginations. Take heed therefore of whatsoever it be that would make you run away from your duty? and do not breed up your Souls in such a dread of your Father, that you should turn reverence into horror, fear into affrightment, and the Cup of gladness into the Wine of astonishment. Why should you turn your backs when God invites you to him? Why should you feed on Scruples, when you may feed on the Bread of Life? Why should you go and weep alone, when God would have you

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you to rejoice with your Brethren? I can imagine no reason of it but this, that some have little care to live godlily; and those that have, understand not well the terms of the Gospel; and one reason why many understand them no better, is, because this duty is performed so seldom, wherein they should renew their Covenant with God. Men have but little acquaintance with this thing, and that makes them to be afraid of it; and they seldom come to God in this manner, and that makes them more fearful when they have a mind to come. If this Feast should be kept every day, it might be apt to grow into contempt; but now being rarely observed, it breeds in our ignorant and weak natures a strange and panick fear. And therefore the best advice that I know of to be given to all good people, is this; 1. *That they thoroughly understand what the ends are for which this remembrance of Christ is appointed:* And, 2. *That they believe the chiefest preparation to it is a holy life.*

A PRAYER.

O God of all Wisdom and Grace, who hast promised to guide all meek and humble Souls in judgment, and to teach them thy way, preserve my mind, I most humbly beseech thee, from all manner of illusions, and free me from all mistakes, about these Holy Mysteries of our Salvation. That I may neither approach irreverently unto thy Altar; nor out of causeless fears omit my duty, and lose the comforts

Comforts which Thou impartest there.

Stir up in my Soul also, that fervent zeal, which brought thy ancient Servants so frequently thither. And bestow upon me such a constant relish of heavenly Enjoyment, that I may not either through sloth and idleness, or through covetousness and love of this World, neglect any opportunity, which is presented to me, of attending on thee at thy Holy Table. But I may rather hunger and thirst after the Divine Food which thou there preparest for us; and feel my Soul so in love with it, and with all the Vertue unto which we are engaged by it, that I may have no doubt of thy gracious acceptance, through thy mercies in Christ Jesus. Amen.

CHAP. XII.

Advices and Directions to those, who never yet received the Holy Communion. How they are to prepare and dispose themselves by owning, and ratifying their Baptismal Covenant; by a serious search into every part of their Soul, and into their Lives; by approving of themselves sincere, &c. The whole comprehended in six particulars, which are distinctly represented for their guidance and encouragement. The Conclusion of this Part, about Preparation.

BUT some perhaps will say, that I have only directed those that are already in a state of grace, and it may be asked, whether there be not

not another sort of preparation for those that are not yet entred upon Religion, and what qualifications will dispose Men for their first Communion with the People of God.

I answer, That supposing they are Baptized, and have been Catechized and Instructed in the Christian Faith, the duty of such Persons is,

I. *First*, To own and profess their Baptismal Covenant now that they are attained to years of Discretion and Understanding. Let them *first own* it in the secrets of their own Soul; and then let them *profess* it unto him that God hath set over them; and let them desire him to *present* them to the Bishop, that before him they may more solemnly ratifie it, and receive his Blessing; and so let them come to strengthen their Resolution, by adding a *new Sacrament* to the former Engagement. That which they should have done at Baptism, if they had been Men, let them do now that they understand their Baptism; and enter their Protestations against the Lusts of the World, the Flesh and the Devil.

II. *Secondly*, As they must well examine themselves before they make such a Profession, so now intending to receive this Holy Sacrament, they should make a new search into all the parts of their Soul. Let such a Man therefore *first* bring his *Understanding* unto tryal, and examine it what it apprehends concerning Christ and all his Offices. What knowledge it hath of the Ends of
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his Death, and the Benefits that come thereby unto us, as also of the Nature of the New Covenant, and of this Sacrament whereby we come to partake of those Benefits.

Then secondly, Call thy *Judgment* before the Bar of Conscience, and ask it how it prizes and esteems of Christ and all his Benefits, and whether it count all things but dung and dross for the excellency of his Knowledge, and whether it value the Deliverance wrought by him, from the Power as well as Punishment of Sin, more than a Kingdom bigger than the World?

Then thirdly, Take thy *will* under Examination, and ask if it heartily consent to believe all that he saith, to do all that he commands, and to expect in such a way all that he promiseth? Here thou must be very inquisitive, lest thy heart should be divided between two Masters. And it is necessary that thou represent unto thy self all the dangers thou may'st undergo, and the hazards thou may'st run, if thou cleave to Christ, and not unto the World; and then ask thy Soul if it chuse Christ with disgrace, if it embrace him and a stake both together; and in one word, *if it sincerely love a crucified Saviour?*

Fourthly, Then next of all. Let thy *affections* be called to an account, which are but several motions of thy will. See what sorrow, what pain and grief thou hast conceived for offending of thy Lord, What hunger and thirst there is in thee after righteousness: What desire to partake of the Blood of Christ, to quench the Fire of

of God's Anger that is kindled in thy Soul, and to wash away all that filthiness which makes him angry. See that thou be in Love and Charity with all Men, that there be no hatred nor enmity, nor wrath nor displeasure against any of thy Brethren. See that there be such affections in thy heart as besit that duty which thou thinkest to perform, *ex. gr.* Ask thy Soul, why did thy Saviour bleed? was he a Malefactor? or were thy sins the Traytors which delivered him to these horrid torments? What hatred then dost thou find against them? How canst thou find in thy heart to use them? Ask again, Was thy Saviour overcome by Death, or did he overcome it? O think what triumph it should raise in thy Soul (if thou dost consent unto him) and what joy it should create in thy heart, that he hath destroyed sin, Death and the Grave, and opened the Gates of Life. Ask it once more, What are those glorious things that he hath purchased by his Blood? And what love dost thou feel in thy self towards him? What sympathy hast thou with his dear affection? and what canst thou find in thy heart to do for the Holy Jesus?

Fifthly, And then after all this, let all the *actions* of thy life be brought again before the same Tribunal, and arraign thy self for all the Villanies thou hast committed against thy Lord, for all the breaches of thy Faith and sacred Oath unto him. Yea, if there be but a little passion, a rash word, a vain thought, whereby thou hast

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given

given him the least prick of a wound, find them out as near as thou can'st, and let them be brought forth to be slain before him.

Then lastly, Dive most seriously into the bottom of thy Heart, and fetch up all the *resolutions* that thou thinkest lye there, set them in the very face of thy Lord, and ask thy Heart before him, and bid it say true, as it will answer it at the day of Judgment, What are thy purposes for the future? for what *ends* would'st thou approach to the Lord's Table? Yea, go so far as to examine thy self about thy *intention* in such things as thou thoughtest formerly could never be done, or never avoid from being done. Ask thy Heart about the faults of thy Nature, of thy temper, and those which through humane weakness will occur; about thy foolish thoughts; thy little passions, which none discern to swell but thy self, &c. Art thou resolved to be more watchful against these, to use more industry to suppress them, to redeem thy time, to avoid all occasions of evil, to guard thy self more strongly where the temptation used to come? Resolve, thy self, and be satisfied about all these particulars, and so accordingly proceed forward when thou knowest thy self, and thy heart hath told the truth concerning thine estate. For Examination is not commanded for it self, but in order to something else that is to follow after this search.

III. Therefore *Thirdly*, Let every Man approve himself in these particulars, and judge that he

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is a person that means really to live godlily; to forsake all other Masters, and cleave to Jesus only, having an understanding of the conditions of his Service. Let thy Soul give thee a good Answer upon the foregoing Examination, and then I have little more to say. But be sure of this, That thy judgment of thy self (*i. e.* of thy Understanding, Will, Affections, &c.) be impartial and unbyassed, and do not incline to any favourable construction of thy self, but let the Word of God be thy Rule, and thy spiritual Pastor be thy Guide, if thou doubtest that thou flatterest thy self.

IV. But *Fourthly*, If thou hast lately committed some great and scandalous offence, before thy heart began to be thus pricked and stimulated to ransack it self, *make some tryal of thy self before thou comest to the Lord's Table.* Two sorts of Converts there are. Some have not behaved themselves towards God as they ought, but lived carelessly without the exercise of Piety and Devotion to him; yet have not committed any gross sin; which might cast a blot upon the Sacredness of this Feast, if they should presently come to it, nor offend the Flock of Christ who have Communion with them. If they be touched with a sense of their private neglect, if their sins against God be a burden to them, though Men know them not, if they heartily abhor them, and betake themselves to the work of godliness with all their might, and do firmly determine

with themselves, that they will hereafter be more careful and diligent in their duty, and desire to come to the Sacrament, that they may be more strongly engaged and tied to do as they resolve, I think they may have a comfortable hope that there is a change wrought in them, and so should approach unto it.

But there are others whose sins are notorious and ill favoured, known to all the Neighbourhood. And perhaps they have been reeking in a sin a few days before the holy Communion, but their hearts begin now to smite them, and they find such severe reproofs in their Souls, that prick them to some good resolutions. I would wish these persons seriously to advise with themselves, whether this may not be a *start* which comes from some sudden spur; and to make tryal how they can like to travel in the ways of God. There are certain pangs of devotion that come upon Men against a solemn time, and when their Souls are at a little leisure, they speak very freely to them, and their sins being great, ugly and staring, they may much affright them: Therefore it is the safest course to stay till this fit be over, and the next day to look upon them with the Eye of a rational consideration, and see whether they have not recovered their old Complexion, and begin to smile again. For else we may add one sin to another, if we come to this holy duty with a relish of our sins, and a likelihood to return again unto them, after some little falling out which may conclude in a greater kindness. It

It is monstrously unseemly and dangerous for a Man to come from the last day's Vomit, and his Yesternight-surfeit to sit at the Table of the Lord, though he seem never so much ashamed. It is that which destroys Religion, for Men to think, that they can leap so instantly from one state to another; and change a state of sin for a state of Grace, at a day's warning. Such Crimes must be purged with a great sorrow, and in a deep humiliation; which if it be true, will make a Man think himself unworthy to be presently entertained by God in so near a Communion, yea to be below the least good look from his gracious Eye. With many tears will such a Man seek out for the hope of a Pardon; many punishments will he inflict upon himself for such intemperance, or uncleanness, or covetousness, or whatsoever other gross sin it be that he is guilty of, and he will think it but a just punishment; that though he were invited, he should keep himself from the enjoying of God at his Table, and from such good Company of God's People. *Shall I who am a Beast (will such an one say) go among the People of God's Pasture? A meer Wolf go and feed among the Sheep of his hands? I who have wallowed in Vice, like a Swine in the mire, go and sit me down in so holy a place? I whose meat hath been ordure and filth, to put the Bread of God to my Lips? Far be it from me; let me rather eat ashes, the bread of affliction, and take my tears for my drink. No! let my tongue rather cleave to the roof of my mouth; let my Lips*

rather be sowed together; than that I should presume to drink of the Cup of Blessing, who have deserved such a Curse from the hand of God. I sit down with God at his Table! A Dunghil is a more proper place for such a brute. Come, let us embrace the dust, let us kiss the Earth, and think it is a strange mercy that we live; and let us stay a while to see if the Lord will let us live, and hope to live for ever. Sit at the Table of the Lord! Alas! I am not fit to lie upon my own Bed. I dare not sleep, for fear I die. And oh! that I could give no rest to my Eyes, nor slumber to my Eye-lids, till I had prepared a place for him to dwell in. Oh that we were but Friends, though he would not use me as his Friend!

I have but represented to you the sad and pathetick groans of a Heart, that knows what it is to sin. It cannot tell how to move forward so boldly to God, as Men are apt to do; it stands still, or rather it lies down and knows not what to do. It wonders at the security and carelessness of offenders; and if sleep come to stroak its head with the hopes of a slumber, it can scarce tell how to welcome it; but is rather afraid to receive its kindness in this condition; at least unwilling to suffer it self to be lull'd thereby, though it be into a short forgetfulness of its guilt and misery. But then all this sadness tends to joy; and is but like the Clouds which gather about the Heavens, which having wept as much as they can, look the clearer. This humility and modesty doth not make a Soul run
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from God, but moves it deliberately to approach him. And when a Man perceives really that he hath left his sin, and is become a new Creature, then let him entreat the favour of God that he who hath done him so much good, would grant him the liberty to be in the number of those whom he feeds at his own Table.

V. *Fifthly*, When thou findest that it is the sincere resolution, and likewise endeavour of thy Soul to please God, *though in some things thou should'st break resolution against the very purpose of thy heart; yet let not this hinder thy coming to the Supper of the Lord*. When notwithstanding all our diligence, we still offend, it is a sign that we must use some other diligence; and therefore we should be induced rather to fortify our resolutions by so powerful a means, than to abstain from it. For they that neglect it because they are weak, may justly fear lest they be therefore weak, because they live in neglect of a known duty. Let it be the endeavour then of all those that study to live godlily, though they be feeble and tottering, to understand the true use and benefit of this Duty, and then to perform it for this end, that they may be strengthened and confirmed.

VI. *Yea Sixthly*, If thou breakest thy resolution after thou hast received these holy Pledges, and feelest but little strength; *yet let it not deter thee from receiving, but rather make thee frequent it*

the more, that the repetition of this action may do that, which a single act was not able to do. For this Sacrament was instituted for the weak, more than for the strong, though it be necessary for both; and it is likely Men remain therefore weak, because they feed so seldom, and let the received strength decay, before they give it a fresh repast. But if they still forbear when they are sensible of a Consumption, what can be expected but a dangerous languishment? If thou hast not got the Victory by the use of this Weapon, thou can't not think but to be worsted and foiled by the neglect of it. If thou hast received no more strength against thy lusts by this strong food, how shalt thou hope by a weaker and thin diet, to be able to wrestle with them? Approve then thy resolutions to be sincere, and stir up thy hunger more frequently; awaken thy appetite, that thou may'st feed more heartily: and so coming with hopes through the Grace of God, thou may'st get further ground of them, and give them (at least) a deeper wound, though they may not presently be trodden under feet. But if still thou findest no encrease of strength, nor their prevalency abate, I dare not advise thee that thou shouldest stay away; but search thy heart more narrowly, if thou wast not too slight in thy former resolution, and bearest not some secret favour to thy sin, and hast not some latent unwillingness that they should be slain. And be assured, that if thou constantly use the means (that God hath appointed)

appointed) of Prayer and Watchfulness, calling him in daily to thy assistance, thou shalt at last get the better. For *nothing can* mortifie us, *if the death of Christ* cannot; and *never is the power* of his death more felt, than *when we* thus solemnly remember it. Therefore do not imagine that thou must wait, till by some other means thou can'st effect that thing, which is to be done chiefly by those means which thou art afraid of.

To conclude then this Discourse, Let me entreat all serious Christians, that they would more attentively heed their own encrease in Grace, by this Food, that so they may encourage the weaker sort to make use of it, when by their own experience they can tell them what Life and Spirit it doth communicate. And what the heed and care is, which you should take, I have already told you; The sum of which is this: Excite your hunger, quicken your thirst, and sharpen your appetite after righteousness, and and all the benefits that are to be enjoyed by Christ. Labour to remove all obstructions and stoppings that may hinder the free distribution of the nourishment into all the parts. Sound Men may sometimes be so clogg'd with Colds and Distempers which they have caught, that their meat may do them little good, but only engender more rheums and oppilations, and make them more indisposed: And therefore some Physick will do well to prepare and cleanse the ways for their food, that it may freely pass
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and disperse it self through the Body. Even so may a good Man happen to be so loaded with some Worldly Business, and his thoughts may be so mixed with some Affairs, that a damp may be cast upon his affections, and his spirits may move but sluggishly, and at that time he may preceive but little relish in any Heavenly Food: And therefore he must take some time to remove these Impediments, and cast off these weights. He must blot these Worldly Images (as much as he can) out of his fancy, and discharge himself of his Earthly thoughts and cares. And then having emptied himself of those ill humours that he had insensibly contracted, he may with the greater clearness of Soul, and more profit to himself, partake of this spiritual nutriment.

We may compare the best of Men to a Clock, which though it commonly go true, and be constantly wound up, and lookt after, yet must sometimes be more exactly cleansed and new oiled, or else it will begin to move more slowly, and not keep time so evenly; and moist Seasons, you know, and bad weather, are apt to foul it, and to clog the Wheels in their motion. There will be dust falling upon our Heart, which we must often be brushing off; rust will be growing, while we are exposed to such variety of Seasons and occasions in the World; and Examination, with an application of severe truths to our hearts, will be as a File to brighten them, and furbish them again, without which

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they will be unfit for the use and service of our Master, and unprepared for any duty that we are to go about. But to keep more close to the Metaphor of Eating and Drinking, you know that the strongest and most healthy person that is, had need sometimes to have the natural heat excited, the vital spirits roused and awakened by exercise and stirring, else he loseth his appetite, and his meat makes him but more sluggish, by oppressing those spirits more heavily, which before were too much burdened. Even so before we come to this Table of the Lord, though we be found in his ways, and upright before him, yet we must by the Exercises of Examination, Meditation and Prayer, by the discussion of our Consciences, and by the stirring up the Graces of God that are in us, put our selves into a meet temper for to eat, and by quickening of our hunger, receive the more nourishment, and get the greater strength by this food of our Souls. For this you must remember, that as this Food nourisheth the Soul only by its own actions, and as it nourisheth only the new Man, which can put forth proper actions; so it is not likely to yield any considerable strength to that, without some foregoing motion and good Exercises.

A Prayer for such as have not yet received, but intend it.

A Almighty and most merciful Father, by whose powerful goodness I was brought into the World, and am now grown to the age of reason; so that I can reflect on Thee who gavest me my Being: I most humbly and thankfully acknowledge also thy wonderful love, in calling me very early into the state of Salvation, by my being baptiz'd into Christ Jesus: and thy continued care of me, in providing for my Christian Instruction, and engaging me also to live according to thy holy Gospel.

Blessed be thy grace, that I have found in my heart, to confirm those holy resolutions; and that Thou invitest me also to the holy Communion of Christ's Body and Blood; that I may renew and strengthen them, and receive increase of grace and comfort in the way of godliness.

Pardon, Good Lord, my great unworthyness of so high a favour. And though there be great defects, alas! in my understanding, in my judgment, will and affections: many errors also in my life, and too much inconstancy in my resolutions: yet graciously accept of the unfeigned desires Thou hast awakened in me, after a greater measure of the knowledge of Christ; together with a higher esteem of his love, and inestimable benefits; and a will more firmly resolv'd to cleave unto Him in faithful and affectionate obedience to the end of my days.

Despise not, O Lord, the work of thy own hands;

hands; but cherish the smallest beginnings of goodness which Thou seest in my heart; and bring them to perfection.

O that I may feel sensibly by thy powerful presence with me at the holy Communion, that I am welcome there; and that I am going forward, and making some progress in the way to Heaven. In which, I beseech Thee to carry me on from strength to strength; by the constant use of such means as these, which Thou hast appointed.

I am very weak indeed, and apt to fall by every temptation: but indue me, I beseech Thee, with such an honest and upright heart, with such unfeigned purposes to grow better and better, and sincere endeavours also to serve Thee with evenness and constancy in all the duties of a truly godly, sober, and righteous life; that I may have an humble confidence to appear before thee with acceptance, at all times when I am invited to holy Communion with Thee.

Grant this, O Heavenly Father, with whatsoever else Thou seest needful for me, for Jesus Christ his sake, our only Mediator and Advocate. Amen.

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SECT. III.

Concerning the Deportment of a Soul at the Holy Table.

CHAP. XIII.

Love is in ſtead of all other Directions, yet ſeeing it hath many ways to expreſs it ſelf, there is a neceſſity to guide its motions ſo, that they may not hinder each other: They are ranged therefore and ſet in their right places in the next Chapter.

A Devout Perſon being once demanded, What was the moſt forcible means that by long Experience he had proved, to help a Man to pray well and frequently; he answered, *An holy life.* And to their Enquiry, What he found available next to that: He ſtill returned the ſame Answer, *An holy life*; which is both ſecond, third, and all means elſe of praying devoutly. The like I have ſaid concerning Preparation to the Supper

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of the Lord: By a constant exercise of Piety, we shall be more fit without other labour, to attend upon our Lord, than he that is at the pains of a *Muscovite* Christian, if he do not live holily. It is reported of them, That eight days before the receiving of the Sacrament, they drink nothing but Water, and eat nothing but Bread as dry as a Bone. But if any of us could find in our hearts in this delicate Age, to use our selves with the like rigour; such abstinence would not make us so hungry; and vehemently desirous of this Heavenly Food, as a daily abstinence from all forbidden things, and a care to perform such holy duties, as will maintain a lively sense of God in our Souls. Our aptness to heavenly Converses, consists not in some Austerities, and sower Devotions, before we come to receive this sweet Food; but in a daily Mortification and Severity towards our selves, and in a strict watch over our own hearts. Such Persons hearts are like to dry Wood, and they can soon stir up the Grace of God that lodges there, and with one blast (as it were) kindle the flame of Love. Whereas the hearts of other Men having been soaking in the World, are like green sticks, that with all their puffing, blowing, and prayers, will scarce catch any fire.

If any now should make a demand of the nature with that I mentioned, and enquire concerning the next thing that is to be treated of, How a good Man should order his behaviour and deportment at God's Table? I might answer in
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one word, *Love*. Do but love, and that affection is instead of a thousand Masters, which will teach us all decent carriage, and befitting expressions, to the person whom we love. You need not tell one that is in Love, what he shall say, or how he shall make his Addresses, &c. but Love it self is his Tutor; which is full of wit and invention, which forms its self into apt expressions, and puts on becoming gestures, and turns it self into all arts of insinuation. I have read in an Anonymous Author, That he knew some Religious persons, who all the while they were at this Feast, did nothing else but only cry with heart and tongue, *I love thee, O my Jesus, truly I love thee O my Jesus*; reiterating this above an hundred times, and professing that they found a singular comfort and consolation, in these throbs and beatings of love in their heart unto him. It seems their love taught them, that their Lord would be best pleased, if they threw themselves into his arms, (as it were) and told him that they were so full of love, that they could not hold; and yet were so inebriated, that they could not tell what to say, but only that they loved him. But he saith he knew others that would say nothing, but endeavoured to keep their souls from all thoughts whatsoever, that they might hear the Voice of Christ within them, when all their affections were hushed and still. It should seem that their Love taught them, that it would be best to be so modest as to let their Lord speak first, or rather speak all,
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and they sit and hearken to his sweet Voice within them, alluring them to himself. The meaning is (if we will make sense of such language) they inflamed their hearts with great Love to our Lord; and lest that Divine passion to suggest such thoughts as were proper for the occasion. For Love guides every Man according to the temper and complexion of his Soul, to make his Addresses in that manner which will be most pleasing to his Saviour, and breed most contentment to himself.

But this very love that is thus quick and sharp, and knows how to tell its mind, and obtain its end, is of that nature, that it will enquire of others, if they can afford it any assistance that may polish and refine it to a higher degree of purity. And as you have seen in the former Discourse, That holiness consists of several actions of our life very different and various; so it is here to be considered, that love delights to break forth in several acts, and the Soul finds vent for it self in divers manners, according as the objects presented, do open a passage, and make their way into our heart. Now it will be but fit that when we come to remember the great Love of our Lord, we should let the expressions of our love be as various as we can, and suffer our Souls to burst out as many ways as there are occasions offered. When there is an holy fervor kindled in them, let them exhale in sundry thoughts, & divers breathings of a devout affection; that they may send
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up a perfume of many spices unto Heaven. Only if we feel our hearts, exhale and evaporate in one thought or desire more than another, with such a freedom and pleasure, as though they had a mind to spend themselves in that alone; let us not stop the passage of those sweet odours, nor quench that ardency of our spirits, by turning them to any other thing. But rather let us help it forward, till we find it grow weak and languishing; and then it will be most profitable and pleasant also to open some other Port, at which the Soul may sally forth upon a new object, and be encountred with fresh delights.

And truly, considering that I have already led you by the hand as far as the Table of the Lord, methinks I might leave you there to your own Meditations upon that matter which I have prepared to your thoughts. Those minds that are impregnated with good motions, should be all ready (methinks) to teem forth themselves into most proper Meditations at the sight of their dearest Lord, without any further directions. But yet I consider again, that the strongest Army for want of Order and good Discipline, may do but little service; and that a throng of thoughts, if they be not well ranged and disposed, may thrust themselves forward to the disturbance and hindrance of each other. And therefore I shall endeavour to set those thoughts which I conceive will be in all good minds, in their right place; that they may issue forth, and second each other to our greatest advantage.

and

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and the doing of us most acceptable service.

CHAP. XIV.

When we have welcomed the day with hearty thanksgivings, how we are to raise our affections to the several parts of this Holy action. More particularly, 1. What we are to do when we see God's Minister stand at the Holy Table. 2. What affections are to be expressed, when we see the bread broken and the Wine poured out. 3. When the Minister comes to give us the Bread. 4. When we take it into our hands. 5. When we eat it. 6. When we see the same bread given to others. 7. When we receive the Cup. Upon all which occasions, several seasonable Meditations are suggested. And then (8.) Meditations of the joys of Heaven; and (9.) Psalms of Praise and thanksgiving will be the fittest conclusions of the Solemnity.

IT will be well becoming Christian Piety, to welcome the day that brings our Saviour so near unto us with acts of joy and thanksgiving, for the approach of so great a blessing. And since one might may breed too great a damps and chillness upon our spirits, it will be very wholesome to renew those thoughts and affections that we left there when we went to Bed; and so go to the House of God in a sense of
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our unworthiness to entertain so glorious a Person; and in a sense of sin, which is the cause of that unworthiness; together with a joy in our Souls, and praises upon our tongues, that he will forgive them; humbly desiring of the Lord that he will accept of us for his habitation; and that he will come and enlarge our Souls by a holy love to him, and longing after him, that there may be room for his Sacred Majesty, and a place clean and dressed for to receive him.

And then when the time comes that this holy service begins, we must put on such affections as are most agreeable to the several parts of the action. As *first*, We must solemnly and devoutly join with the Minister in those Confessions, Prayers and Thanksgivings which he then offers up to God, in the name of those that are there present. And, *Secondly*, When he invites us in Christ's Name to come and receive him, let us adore the goodness of God that will call us to his own Table; and let us compose our selves to a thankful reverence, that we may receive this Heavenly Food. And *Thirdly*, We ought diligently to attend unto those Exhortations and Perswasions which are then used, and to endeavour that our hearts may be affected with them. But these are such things as you can easily instruct your selves about, and therefore I will apply my Discourse to more particular considerations.

I. When

I. When you see the Minister stand at the Table of the Lord to consecrate the Bread and Wine by Prayer, and the words of Christ's Institution, then send up *an act of wonder and admiration, that the Son of God should become the food of our souls by dying for us.* Then these words (so anciently used) *Sursum Corda, Lift up your hearts,* should make a joyful noise in all our Souls; and they should spread their Wings, that by the divine inspirations they may be mounted unto Heaven in adoring thoughts. Nothing more becomes this Sacred Mystery, than such a dumb admiration; and the Love of our Lord is not better praised by any thing, than *loquacissimo illo silentio* (as *Erasmus* his phrase is) by that most talkative silence. When the apprehensions of the Soul grow too big for the mouth; when it lifts up it self in speaking-thoughts; and this is their language, That they are not able to understand the Miracles of this Love; it shall not be long before it perceive how much God is pleased with its saying nothing. Let us therefore labour at the very entrance, to put our selves into some degree of wonderment, to think what manner of love this is wherewith he hath loved us. Wonder that he should die for thee, when he was upon the Earth, and that he should nourish thee with himself now that he is in the Heavens. Be astonished that Heaven should so condescend to Earth, and Man should be so united unto God. Lose thy thoughts in contemplation of the strangeness of this kind-

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ness, that God should dwell in flesh, and that this flesh should be our Food. Let it amaze thee that Christ can never think that he hath given himself enough to thee; but (as the Apostle saith) he gave himself to redeem us from our sins, and now he gives himself to be the strength and health of our Souls. He gave himself when he was among Men, he gives himself now that he is with God; and (as *Dionysius* relates the story) he told a pious Man in a Vision, That if it were necessary, he would come and die again for the Sons of Men. This would be a rarely good beginning of this holy service, and we should be fitter for all following actions, if we could put our hearts into a kind of ecstasie or admiration at the stupendous greatness of this mystery. If our thoughts were once got so high, we should be out of the reach of other things that are apt to thrust themselves in, and interrupt us. If we had once climbed above our selves, and were ascended into Heaven, we should not be inticed while the Solemnity lasted, to come down to the World again.

H. When we see the Bread broken, and the Wine poured out, it is a fit season to entertain our selves with these *three Meditations*, which are big with a great number of other thoughts that they will bring forth.

I. Remember the pains and dolours, the shame and reproach which our Lord endured. For which

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which purpose imagine as if you were in *Golgotha*, the place where he was Crucified, think that you behold him stretched forth upon a Cross, that you see his precious Blood trickling down his side; and that you look into his gaping wounds; think that you see the Pits that they digged in his Hands and his Feet, the furrows that they made in his Back, and how miserably the Thorns scratched and harrowed his holy Head. Think that you hear his dying groans, that the mocks and flouts of the *Jews* sound in your Ears. Yea, think that you hear the groans of the Earth under the weight of his Cross; and that you see how the Sun shrunk in his head, as ashamed to look on such a Spectacle, and affrighted with the horror of such a sight. And when you have meditated a while upon these wonders, it will be greater wonder if there be no passion made in your hearts. Your own thoughts will teach you such resentments as besit so strange an object, and you will begin to tremble, and bleed, and desire, and rejoice, be in such a mixture of passions, as if you would imitate the confusion which was in the World at his Sufferings.

But when you have recovered your self a little, think that it will be most agreeable in the second place,

2. To remember with due affection the great love of our Lord in submitting himself to such pains and disgrace for our sakes. Never did Eyes behold such a strange thing, that the only

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begotten of the Father should bleed like a Malefactor; that the glorious King of Heaven should die for his own Subjects, Rebels I should rather call them, and Traytors to their Sovereign Lord. Was there ever any kindness like to this? Was there ever such a Furnace of Love (as I may call it) burning in any heart? Could he do more than die for us? Was there any likelihood that the remembrance of such a Love should die? That Mens hearts should freez over such a fire? Lest such a thing should happen, he hath left himself still among us in symbols and representations; he sets before our Eyes his bloody Death and Passion; he makes himself present to our Faith; and as if he would do more than *die* for us, he desires to *live* for ever in us, and be united to us. How can we chuse then but fall into his arms? Yea, how can we withhold our selves from running into his heart? Can any heart refrain it self from tears of sorrow, to think of its unkindness? and from tears of joy to think of his strange love? how can we be but over-whelmed both with Floods of grief and gladness? Can we look upon him whom we have pierced, and not mourn? Can we see his bleeding Wounds, and not be troubled? What heart can be so hard? It cannot but pain us to think that we love him no more, who put himself to such pains for us. It cannot but trouble us to think that our hearts should be so cold, when his was so hot with love, as to send out its life-blood for our redemption.

And

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And yet when we consider, that in this stream of Blood our Souls are washed, and that by his stripes we are healed, who can choose but rejoyce in his love, and hope that he will accept of our acknowledgments? And let us but look upon him again as I described him on the Cross, and we shall find our love more large and vehement. Think that you hear him saying to you as he hangs there.

Behold (my friends) how my flesh was torn and wounded for your sakes! See how your sins have used me: Look into my heart which was pierced first by love, and then by a Spear for you. See how my Hands and my Feet were bored through: Look how my blood runs out to fetch you home to God. Was there ever any sorrow like to my sorrow? Hath any one loved you so as I have loved you? Behold here I give my self unto you, as once I gave my self for you. By these tokens of Bread and Wine, I convey unto you all that I have, and make over to you all that Inheritance which I purchased by my Blood. My Self, and all that is mine, I freely give unto you.

Need any one (now) that hath such Meditations, be taught with what affections he should behave himself towards his Lord? Needs there any piercing words of him that ministers to wound Mens Souls with sorrow and grief? Is any artifice of speech required to wind and insinuate Christ into their hearts? Is any persuasive Language necessary to make them accept of the greatest and richest Blessings that all
Heaven

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Heaven can afford? Methinks I see the pricking and compunction that will be in a heart that thinks of these things. Methinks I see such a Soul running forth to meet and embrace its gracious Lord. Methinks I behold it preparing a gift of its whole self to offer unto him; and such flames of Love seem to be kindling as if it would fly up to Heaven. But stay, it must first cast one look downward towards its sinful self, before it can think of getting up so high, and of being a gift acceptable to God. It could not indeed but think of giving the best it had to him who gave all himself to it: But alas! the time of Sacrifice is not yet come, and it is not good enough for to be given to him. It will try if it can make it self a little better (though never good enough) before it offer up it self, by making its sins feel the weight and sharpness of Christ's Cross, that they may all die. It will make a slaughter of *them*, and then a Sacrifice of it *self*, which is the third Meditation I have to recommend to your thoughts.

3. Consider how odious, vile and intolerable every sin is, that brought our Lord to such miseries, and required such a Blood to expiate it. This hatred of sin proceeds from great Love; and the viler we see it is, the more will our love increase to him that will pardon such a shameful act. Think therefore, what is that which makes God so angry? What bloody thing is it which drinks the Blood of Christ himself?

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himself? What hideous Monster that could not be satisfied with the flesh of all the World? What cursed thing that the Son of God became a Curse for it? The thoughts of Christ's Cross is enough to affright a Man out of the very Arms and most pleasant Embraces of a Lust; it is enough to rescue a Soul that is in the mouth of Hell, and ready to go down the throat of the bottomless Pit. If it can but find any place to take hold of, it can drag a Man out of the very Jaws of the Monster; and it can Arm the revenge of the veriest doting Lover that ever courted any sin, and turn his wrath against it. But then how amiable doth the goodness of God appear, that he would pass by so many offences, and require no satisfaction from us for such insufferable wrongs? How great was his love, that he would transfer the punishment from us unto his Son? and how great was his Son's Love, that he would bear our iniquities, that by his stripes we might be healed? Nay, none can tell, nor think how great the love was; but the more hainous and grievous our offences seem, the more gloriously will it shine in our Eyes; and again, the more lovely God appears, the more shall we hate sin that does any injury to so good a God. Let us therefore stay our thoughts here a while, and think we hear Christ say to us, *You have lookt into my wounds, and have seen into my very heart; if you have any Eyes, sure you cannot but discern what hath put me into this gore. Do you not see*
how

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how sin raked in my sides, and tare my very heart? Do you not see how greedily it sucked my Blood? Behold the very print of its nails; see here the very place where it hath thrust its Spear. You say you are my Friends, will you not take my part against your sins? Have not all these Wounds mouths enough to entreat you to fall out with them? Would you have me used thus again? Could you find in your heart to see me once more upon a Gibbet? Why then can you not be perswaded by the remembrance of my sufferings for you? Why do you not spit in the face of your sins? Why do you not buffet and beat them, and do all the despight you can unto them? Yea, why do you not revenge me perfectly upon them, and cry Crucify them, Crucify them; not these, but Christ only? Why do I not see them here nailed to my Cross, never to be taken down till they be quite dead? If you would have me embrace you, say, None but Christ, none but Christ; Christ and Wounds, Christ and a Cross, Christ and Death (if he will) shall be our portion.

What, I beseech you, would our hearts echo back again, if we thought that we heard him groaning such words from the Cross unto us? What a fury and a rage would it put us into against these bloody sins? With what a forwardness should we arm our selves against them? With what a revenge should we flie upon them? We could not but with all speed drag them to the Cross, and torture them to Death. We could not but pass Sentence, and do the severest Execution upon them. Though they

begged

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begged never so much for life, the Voice of Christ would drown their Cries. Though all their Friends and familiars entreated for them, their Petitions would be cast out. Though our Eyes should pity them, and beseech that they might be spared, though our Tongues and Palates should plead for their Life, though all our senses, though every part of our flesh should solicit in their behalf, yet we should never endure that our Lord should be disgusted and affronted any more by them. When *Cæsar* was slain by *Brutus* and his Complices, *Anthony* took his Bloody Garments, and spread them before the Eyes of the people, as if every hole which their Daggers had made, would speak an Oration unto them. Behold (said he) the Blood of your Emperour, see here the wounds they have given him. Can you love these Parricides that have stickt him like a Beast? Can you look with patience upon the Butchery they have committed? Can you look through these Cloaths, without fire in your Eyes? And immediately he so moved the multitude by that artifice, and the vehemency of his Oration, that they run upon the Houses of the Murderers, as Tigers or Wolves upon their Prey, and would as certainly have torn them in pieces, as a Lion doth a Kid, in the heat of his anger, but that they were before fled from the danger. Cannot then the representation, not of the rent Garments of our Saviour, but of his very broken Body, more move a considerate heart against sin which was the

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the slaughterer? Cannot the very sign of his
sacred Blood pierce with great Rhetorick into
his Soul? Think that thou hearest Christ him-
self say, *Behold my Wounds*: See here the breaches
in my Body; Look upon me whom they have pierced:
Read in me the cruelty of thy sins. Canst thou hug
and embrace these bloody Parricides? Canst thou
shew any kindness to so vile an Enemy? Hast thou
the patience to hear me ask any more Questions, and
reason with thee any further? Surely in the middle
of such thoughts as these, the heart of a Man
could not but take fire, and be so incensed and
provoked against all his sins, that he would
leave them all dead at the foot of Christ. Not
one of them could escape, but every Man's hand
would be against his particular lust, and there
they should lie bleeding as so many Sacrifi-
ces at the Altar of the Lord. For who could lie
under the load of sin when he beheld Christ
groaning upon the Cross for it? whose heart
could remain unbroken, when he saw his body
broken for us? who could withhold his Eyes
from tears; when he saw the Wounds of Christ
weeping blood for us? Behold O Lord! would
such a Man's Soul answer unto him, *I am sorry*
that my sins have lived so long. It was sore against
my will that there should be any of them now to kill;
fain would I have had their lives, but they are
hitherto over-strong for me. O do thou strike my
Soul through with a sense of thy sufferings, and they
will not be able to endure thy hand. Do thou
transfix me first with a sense of my baseness, and
then

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then with a sense of thy love, and sure they cannot but die when they feel thy pains. I am resolved not to carry away one of them alive. If they had a thousand lives, they should lose them all, that my Soul may live to thee.

How it would delight our Lord to hear such a Language in Mens hearts, it is not for me to express; nor can you imagine how you should please him better, and draw him more powerfully into your arms, than by such Discourse within your selves. Nor can you ever think to get the Victory over your sins, and bring them under your hatred and displeasure, if such a sight as Christ Crucified before your Eyes, be not able to effect it. Never will they be killed, if they can outlive the sight of a bleeding Saviour. Never shall we get them under our power, if they can escape with their lives, when we remember so solemnly his accursed Death.

III. When we see him that Ministers, come to give the Bread unto us, let us employ our selves in these three acts of Devotion:

First, It will well become a Soul to sink into a very deep humility, and to abase it self in the sense of its own unworthiness. When thou seest that Christ is coming (as it were) towards thy House, Run forth to meet him at the Door before he come in, and entertain him with an act of reverence, worship, and humble obedience to him. Say, Lord I am not worthy that thou shouldst come under my Roof, I deserve not the crumbs that fall from thy Table. Say as

Ruth

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Ruth to *Boaz*, (*Ruth*. 2. 10.) after she had bowed her self to the ground, *Why have I found grace in thine Eyes, that thou shouldest take knowledge of me, seeing I am a stranger?* How comes it that my Lord should cast his Eye upon me? What am I, that he should visit me, and come to marry himself unto me? And when thou hast depressed thy self a while at his feet; Then.

Secondly, *Rise a little up again, and mix some Acts of love with this humility.* Think of the infinite love of God, that would give his own Son; think of the infinite love of Christ that would so graciously come to save us, and would leave us these remembrances and tokens of his love. Wish that thou had'st a thousand hearts to correspond with so great a love. Say within thy self.

Oh Lord! What am I that thou shouldest command me for to love thee? What compare between me and thee, that thou shouldest so much desire to make me a visit, and give to me an embracement? Whence comes it, that thou who art in Heaven, among them who know so well how to love and serve thee, wilt vouchsafe to descend to me, who know little else but how to offend thee? Is it possible, O Lord, that thou can'st not content thy self to be without me? Did thy meer love draw thee down from Heaven for my sake? Dost thou still give thy self unto me; as if thou couldest never be mine enough? Who can abide the heat of this love? Who can feel thy heart and not be burnt up? There is
none

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none can dwell in such flames without being consumed. No Soul that can abide in the body, if a great sense of this love do long abide. We must therefore entreat our gracious Lord, that he would stay for the full measure of our love, till he hath made us able to do nothing else but love him.

And thirdly, *Let us turn our Love into desire.* Let us beseech him to fill us with his holy Spirit, and to dwell in us by all his divine graces. Say, Lord! *since thou art pleased to come and offer thy self unto me, My soul thirsteth for thee even as the thirsty Land; ^a I humbly stretch out my hands unto thee; I open my mouth wide, that thou may'st fill me. O satisfy my Soul with thy likeness! O let me taste that the Lord is gracious!* And you may be assured that the Lord loves a Soul that lies in such a posture ready to receive him, that gasps and longs after him, and saith in its heart, ^b *Whom have I in Heaven but thee? and there is none on earth besides thee.* Stir up thy appetite therefore, and come to him as a chased Hart to the streams of Water, as an hungry Man unto a Feast, as a Bride unto her Wedding, a thousand times desired. Labour to feel something like to those longings; that so thou may'st taste and savour his love the more, and it may leave a sweeter gust and relish upon thy Soul, and thy mouth may praise him afterwards with joyful Lips.

^a Psal. 143. 6. ^b Psal. 73. 25.

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IV. When we take the Bread into our hands, it is a seasonable time to do that act which I told you was one end of this Sacrament, *viz. Commemorate, and shew forth or declare the Death of Christ unto God the Father.* Let us represent before him the Sacrifice of atonement that Christ hath made; let us commemorate the pains which he indured, let us entreat him that we may enjoy all the purchase of his Blood, that all people may reap the fruit of his Passion; and that for the sake of his bloody Sacrifice he will turn away all his anger and displeasure, and be reconciled unto us. *Themistocles* (they say) not knowing how to mitigate, and atone the wrath of King *Admetus*, and avert his fury from him, snatch'd up the King's Son, and held him up in his arms between himself and death, and so prevailed for a pardon, and quenched the fire that was breaking out against him. And this the *Molossians* (of whom he was King) held to be *ἡ μεγίστη καὶ μόνη ἡδεὶς ἀνατίπτης ἱκεσία*, the most effectual way of supplication, and which of all others could not be resisted or denied. Of far greater prevalency is this Act, the holding up (as it were) the Son of God in our hands, and representing to the Father the broken body, and the Blood of his only begotten. Let us set this between the heat of God's anger and our Souls; let us desire he would have regard to his dearly beloved; and the Lord cannot turn back our

* *Plutarch. in Themist.*

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Prayers that press and importune him with such a mighty argument. Say therefore to him,

Behold, O Lord! the sacrifice of the Everlasting Covenant; behold we lay before thee the Lamb that takes away the sins of the World. Is not thy Soul in him well pleased? Is not his Body as really in the Heavens, as the signs of it are here in our hands? Hear good Lord! the cry of his Wounds. Let us prevail with thee through the virtue of his Sacrifice. Let us feel, yea let all the World feel the power of his intercession. Deny us not, O Lord, seeing we bring thy Son with us. Hear thy Son, O Lord, though thou wilt not hear us, and let us, and all others know that he lives and was dead, and that he is alive for evermore^d. Amen.

And Secondly, It is a seasonable time to profess our selves Christians, and that we will take up our Cross and follow after him. This taking of the Bread, we should look upon as a receiving the Yoke of Christ upon our Neck, and laying his Cross upon our shoulder, if he think fit. We embrace a Crucified Jesus, and we are not to expect to lie in pleasures, unless they be spiritual; nor to rejoice with the World, but to endure affliction, and account it all joy when we fall into manifold temptations. Protest therefore unto him, that thou lovest him as thou seest him, *stript and naked, bruised and wounded, slain and dead*; and that thou art contented to take joyfully the spoiling of thy

^d Rev. i. 18.

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goods, to be pleased with pains, and to count
Death the way to Life.

V. When we eat, it is a fit season to put forth
these two acts of Faith:

I. Let us *express our hearty consent that Christ shall dwell within us*, that we will be ruled by his Laws, and governed by his Spirit, that he shall be the alone King of our Souls, and the Lord of all our faculties; and that we will have no other Master but only him, to give commands within us. Eating I told you is a fœderal rite, and therefore when we have swallowed this Bread, we should think that we have surrendred all up into his hands, and put him into full power over our Souls. And we should also think, that we have given him the possession of our Souls for ever, and engaged never to change our Master. For *eating* is more receiving, than *taking* a thing with our hands: It is, as it were, the incorporating of the thing with the substance of our Bodies, and making it a part of our selves, that it may last as long as we. So should we meditate, that we receive the Lord Jesus never to be separated from his service, for ever to adhere unto him as our Prince and Captain, as our Head and Husband, wheresoever his Commands will lead us. And as we open our hearts thus to receive him, so let us now fold him in our arms, and embrace him with a most cordial affection. Let the fire burn now, and make us boyl up, yea even run over with
love

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love to him. Now is the time not only to give our selves to him, but to make a Sacrifice of our selves, as a whole burnt-offering unto God. Now should we lay our selves on the Altar of the Lord, to be offered up intirely to him who made his Soul an offering for sin. That there may not only be a representative, but a real Sacrifice at this Feast, unto Heaven *i. e.* that we may not only shew forth the Sacrifice of Christ, and represent it before God, but we our selves may offer up our Souls and Bodies unto him, and send them up in flames of love, as so many Holocausts to be consumed and spent in the service of our God. Then let us wish for the flames of a *Seraphim* in the love of God, for the chearfulness and speed of a *Cherubim* in the service of God, and for the Voice of an Angel that we may sing the praises of God. Let us like our choice so well, and think we are so beholden to him, that we may give our selves to him, as to begin to leap for joy that we have parted with our selves, and are become his.

And as a token that we give our selves and all we have to God, we should now think upon those offerings we have made and intend to make for the poor Members of Jesus Christ; and desire the Lord to accept of our gifts which we present him withal, as *earnests* of our selves, which we have consecrated unto him. And perhaps now our hearts may be stirred with so great compassion, and our Bowels may be so feelingly moved, that our Charity

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may overflow the Banks that we had set it, and the fire that is within us may require a fatter and larger offering than we designed. But howsoever we cannot but deal our Bread to the hungry with a more chearful hand, and give our Alms with a freer heart, when we have received the Bread of Life into our hands and hearts, and felt what the huge Charity of our Lord was towards us most miserable and wretched Creatures.

2. A second Act of Faith which we should now exercise, is this: Let us really believe that all the blessings of the New Covenant are made over to us by this *giving* and *receiving* of his sacred Body. Let thy Soul say, *My beloved is mine as I am his.* Be confident and well assured, That if thou wast hearty in the former act of Faith, thou shalt as certainly receive pardon, and grace, and strength, and salvation, as thy mouth thou art sure eateth the holy Bread.

The former Act was a receiving him as *our Lord*; and this *as our Saviour*. Think therefore that now Christ dwelleth in thee, and thou in him, that as he must be Master of the House, so thou shalt partake of all his riches, of all his honour and pleasure. And so begin to ransack his treasures, desire him to spread before thee his inestimable riches; pray him to shew thee, if it be but a little glimpse of the glory of the inheritance of the Saints. And what joy will this create in thy Soul, when thou thinkest that thou and Christ are one; that thou art united to his
most

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most precious Body, and shalt certainly receive all the benefits of his Death and Passion? O what ravishment should it be unto us, to believe that sin shall not have dominion over us; that the Blood of Jesus cleanseth us from all unrighteousness; that the flames of Hell shall never touch us; that death is swallowed up in Victory; that the grave is buried in the Wounds of our Saviour; that we are sealed with the mark of God, and consigned to a blessed immortality, and shall inherit the joys of our Lord! With what boldness now may we renew our requests to him, and importunately plead with him for a supply of all our wants? We may put up stronger cries now that we conceive he is in us, and intreat him since it is his pleasure to be so familiar with us, that we may be filled with all the fullness of God.

O my Lord! (may a Soul say) ^e if thou lovest me so much, fulfil in me all the good pleasure of thy goodness, and the work of faith with power. ^f Fill me with all joy and peace in believing. Let me abound in hope. ^g Let me be rooted and grounded in love. If I have found favour in thine eyes, let me be filled with the Holy Ghost. How sayst thou that thou lovest me, if I have no more love unto thee; no more life from thee; and if I be so barren and unfruitful in good Works? O my Lord, I take the boldness lovingly to complain to thee, and expostulate with thee. Why am I so dull and cold

^e 2. Theſ. 1. 11. Rom, ^f 15. 13. ^g Ephes. 3. 17.

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in thy service? Why am I so unwilling to execute thy commands? Why am I so weak and unable against the Enemies assaults? If thou be with me, who can be against me? Surely the Lord God is a Sun and a Shield; the Lord will give grace and glory, no ^h good thing will he with-hold from them that walk uprightly. ⁱ Through thee I shall do valiantly, thou shalt tread down all my Enemies. ^k It is the Lord that performeth all things for me. ^l I can do all things through Christ which strengthens me. ^m I will rejoyce in thy salvation, and in the Name of my God will I set up my Banners. ⁿ Lord I believe, help thou my unbelief.

When we have done these things with the best devotion we can, it will be a greater refreshment to the Soul, if we turn it a little towards those who are the Friends of our Lord. And therefore.

VI. Sixthly, When we see him give the same Bread to others, let us renew Acts of Love unto our Brethren. Let us think that we being many are but one body, and that we are made members one of another. Let us ardently therefore embrace them in our arms, let us clasp about them as our Friends; let us love one another with a pure heart fervently. If we feel not the flame hot enough, let us stir up in our minds again the remembrance of the dear love of our Lord, and that will make us burn in affection to each other. That will utterly put

^h Psal. 84. 11. ⁱ Psal. 60. 12. ^k Psal. 57. 2. ^l Phil. 4. 13.
^m Psal. 20. 5. ⁿ Mark 9. 24.

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out all the sparks of envy, anger or malice, which are already buried; that they may never any more revive to glow in our Souls. That will teach us a perfect remedy against all such distempered motions. Let us but resolve that our thoughts shall dwell in the side of Christ, and Hell can never shoot any of its fires unto us. If ever any of those black and dark passions begin to reek, let us but presently enter into his wounds, and they will all be extinguished. When we feel but the loving warmth of his heart, all our anger will turn into love, and all our Enemies will find us Friends. Let us resolve therefore now that we remember his love to his Enemies, that we will never bear any hatred more to ours. Let us resolve now that we see how he distributes himself to us all, that we will never condemn nor despise the meanest Brother: That the Eye shall not say to the Foot, I have no need of thee; that one member shall not strike another; that we will live in all peace and love, bearing one another's infirmities, kindly accepting of reproofs, doing all the good we can to Soul and Body; that all Men may know us to be Christ's Disciples. That we may do thus, let every Man think as seriously as he can within himself: *Did Christ die only for me? Was his body broken for my sake alone? Are not other Persons as dear unto him as my self? Have we not all eaten of the same Loaf? Are we not about to drink of the same Cup? How shall I hate those whom my Beloved loves? How shall I envy those*
to

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to whom he is so liberal? How shall I offend one of these for whom Christ died? How shall I deny my self to him, to whom my Lord hath given himself? O my Soul! hast not thou espoused the same loves with thy blessed Lord? Must not all his Friends and Relations be thy Kindred? Now he is not ashamed to call them Brethren. And therefore let them lie in my bosom, let my Soul cleave unto them, let us keep the unity of the Spirit in the bond of peace.

Such Heavenly Aspirations and affections as these, would be as a sweet perfume in our Souls, that would make our Lord delight the more in his habitation: they would be as the fragrant ointment poured on the Head of *Aaron*, that would invite him the nearer to us, & give him the greater contentment in us. For so you read the Bridegroom saying in the *Cant.* 4 10. *How fair is thy Love, my Sister, my Spouse; how much better is thy love than Wine, and the smell of thy Ointments than Spices?* She had said *cap.* 1: 3. That his Name was an Ointment poured forth, the favour of which made all Virgins Souls in love with him; and now he saith the very same of her, That he was much enamoured of her love (yea, even ravished, as it is in the Verse before) and that nothing was so beautiful or sweet unto him as that love. Now by the mention of the ° Ointments (to which the *Psalmist* compares the unity of Brethren) it should seem

* Διὰ τὸ πᾶντα ὄρεται καὶ πρὸς τὸ ἀνδραγαθόν. Euseb. Pamph. Κεκλησμένης τῆς ἐκδούσης τῆς ἡν ἐντολῶν ἀνδραγαθίας. Id.

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the Bridegroom commends not only her love to him, but to all his; not only to the head, but the whole body. And therefore he compares her presently, (*vers. 12.*) to a *Garden*; because (as one of the Ancients speaks) she brought forth all the fruits of the spirit, which are Love, Joy, Peace, and the rest of their Kindred: And to a *Garden enclosed*, because guarded against the Enemy by the hedge and fence of the Commandments; the sum of which is love to God, and to one another.

VII. Seventhly, When we receive the Cup, it is fit that we should again admire the wonderful love of God, that he would purchase us to himself by *his own blood*. And we should consider the *great and inestimable value* of this blood, that could make expiation, and give God full satisfaction for such a World of offences. The *infinite virtue* likewise, as well as *value* of this Sacrifice, should be taken into our thoughts, which lasts for ever, and is now as fresh and full of efficacy as if the blood were newly shed upon the Cross. For so the Apostle saith, *¶ This Man after he had once offered for sin, for ever sat down on the right hand of God*. And that you may wonder more at the excellency of this Offering: Consider how many sins you have committed, and then guess how many the sins are which have been committed by all Men that have been, are and shall be in the World;

¶ Act. 20. 28. ¶ Heb. 12. 10.

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and yet that this *one Sacrifice* is sufficient in God's account to take away all, being of an Everlasting force and power. And the better again to conceive of this admirable thing, compare it with the Sacrifices of old. One Sacrifice could take away but one offence among the Jews, and that meerly aginst a carnal Commandment; yet this though but *one*, can take away all offences even against the eternal Law of God. And the strength of a Sacrifice under the Law, continued no longer than just while it was offered, but was to be repeated again in case of a new offence; but the blood of Jesus endures for ever, ^r *and by one offering he hath perfected for ever them that are sanctified.* We that live at sixteen hundred years distance from that Sacrifice, may be as much expiated, and receive as great benefit by it, as they that saw him upon the Altar; or as he that put his Fingers into his wounds, and thrust his hand into his side. *For the Lord laid on him the iniquity of us all;* and he bears the sins not only of that Generation, but of all succeeding Ages. Think then now, that the Cup is in thy hands now that thou drinkest of his blood, that thou may'st receive as real effects of his sacrifice as if thou had'st ben permitted to to have laid thy hands on his head, and put all thy sins upon him, as *Aaron* did upon the head of the Beast that was offered for the Congregation of *Israel*. And so let thy thoughts slide to a second Meditation which is hereon depending.

^r Heb. 10. 14.

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2. And consider with thy self how firm that Covenant is which is made with us in the blood of Jesus; and how certainly God will perform whatsoever his Son hath promised. It is called the blood of the ^f *Everlasting Covenant*; which doth intimate, That he sealed the Covenant with his Blood, that he died to assert the truth of all that he said, and took it upon his death that he was sent of God: And as he sealed to it by his death, so God did seal to it by his *resurrection*; which two put together, are the grand proofs which we have to shew for the truth of the Gospel. And then we may be confident that the mercy of the Lord endures for ever; for the Seal of the Covenant is *Everlasting*, and never fails. The first Covenant was made by blood, as you may see *Exod.* 24. 7, 8. yea there is such an affinity between these words, *sanctio* and *sanguis*, that in all likelihood their nearness arise from hence; because by blood all establishments and sanctions were wont to be made. But the Blood of that Covenant vanished away, and never rose again; and so in time did the Covenant it self, as the Apostle tells us, *Heb.* 8. 13. And therefore the Lord sealed the new Compact by a better blood, which is quickned again to an Eternal Life; to assure us that the mercies of it shall never cease. Here therefore thy Soul may again plead with God that he would put his Laws into thy heart, and write them in thy mind, and that thy sins and iniquities he would remember no more; which is the sum of the

^f *Heb.* 13. 20.

Covenant

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Covenant, as it there follows in the Apostle's Discourse, *Heb. 10, 16. 17.* Thou may'st grow confident, and rejoyce in God thy Salvation; thou may'st desire him to remember, that it is the precious Blood of his Son which thou remembrest; thou may'st tell him that is not the blood of Bulls and Goats that thou pleadest, but of Jesus the Lamb of God, without spot and blemish. Thou may'st ask him if he do not see that Blood in the Heavens; if he be not more pleased with it, than with the blood of the Cattel upon a thousand Hills.

Say, *Lord is the Blood of Jesus dead; Doth it not cry as loud in thine ears as ever? Hast thou not made him a Priest after the power of an endless life? yea, hast thou not sworn, and is it not impossible that thou should'st repent? Then I humbly crave that a poor sinner which hath nothing to offer thee, may be accepted by that offering. Then let me live by his Life as so many already have done: Let me know that thou art well pleased with sinners through him: Let me know that I have found favour in thine eyes. Let all the Prayers that I have now made, be graciously accepted. Remember all my offerings, and accept of my sacrifice of Prayers and Praises. Yea, remember his blood, when I do not actually remember it; and when I am silent, and do not pray, let that prevail for blessings upon me. Doth not the King joy in thy strength? "Hast thou not given him his heart's desire, and not*

^c Pſal. 21.

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"with-holden the request of his lips? Thou hast
"set a Crown of pure Gold upon his head. He
"asked Life of thee, and thou gavest it him, even
"length of days for ever and ever. His Glory is
"great in thy Salvation: Honour and Majesty hast
"thou laid upon him. For thou hast made him
"most blessed for ever: Thou hast made him ex-
"ceeding glad with thy Countenance: And there-
"fore since he lives, let us live also: Since thou
"hast heard him, hear us also; for his sake Send us
"help out of thy Sanctuary, and strengthen us out
"of Sion. Grant us according to our heart, and
"fulfil all our Petitions. Save Lord! let the
"King hear us when we call.

3. Meditate likewise what danger there is in
not standing to that Covenant that is here con-
firmed by blood between God and us. They
used when they made Covenants by blood, to
cut the Beasts in sunder, and both parties passed
between the two halves, (as you may see Jer. 34.
18, 19.) Which custom was as old as Abraham's
time, as Gen. 15. 10, 17, 18. will inform you.
This passing of both parties between the parts
of the Beast, was as much as a wish, that so it
might befall him that should break the Cove-
nant which was made between them. Now
when we behold the Blood of the Son of God
poured out, and his Body broken, and so a
Covenant stricken between God and us, by his
receiving him into Heaven, and our drinking of
his Blood, and eating of his Body here on Earth,
we should think what the danger will be of
not

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not being stedfast in his Covenant. God will require his Son's blood at our hands. The Lord of that Servant will come in a day when he looks not for him, and in an hour that he is not aware of, *καὶ διχοτομήσει αὐτὸν*, and shall cut him in *sunder*, and give him his Portion with the Hypocrites, *Mat.* 24. 50, 51. I have often thought that he alludes to that custom of cutting the Beast in twain, and that the meaning is; "All Persons that are deceitful and false, "or as St. ^u *Luke's* phrase is, *ἀπιστοί*, *unbelievers*, "unfaithful Souls, all that break their Faith "with Christ, and violate his Covenant, they "shall be cut in two (as the word signifies) "they shall have such an Execution done upon "them, as was done upon the Beast of old, "and receive such a horrible doom as is fit for "perjured Persons. They shall be broken "in pieces as his Son was broken. Yea, "he will fall upon them, as a stone, and grind "them to powder, seeing they would not love him, as the Bread of Life bruised for them, *Mat.* 22. 44. This sad Meditation may not be unseasonable at a Feast of joy, no more than a little Vinegar in a mixture of many sweets. And as dreadful as it is, it may bring us the more abundant comfort afterward, by making us firm to God, and establishing us in Faith and Obedience,

But whether the Reader will think fit to me-

^u *Luke* 12. 46.

ditate of this matter at that time or no; yet let me stay his thoughts a while now, and entreat him seriously to think what the doom of all those will be, who rebell against him to whom they have so often sworn subjection. The love of God cannot make them love him; the Blood of Christ cannot make them bleed; notwithstanding the Death of Christ, they will die, and all the bands that he can lay upon them; will not hold them fast. O what Chains of Darknes are they reserved for, who break so many cords of love asunder! What a Sacrifice must they be to the vengeance of God, whom the Sacrifice of Christ on the Cross could not deliver! The wrath of God will utterly consume, and burn them up. They shall be a whole burnt-offering to his fiery indignation; they themselves shall satisfie for their sins, and then he can never be satisfied. These Men take all the guilt of their sins upon their own Souls, and fearlessly go to Hell, as though they could bear his indignation, or save themselves from the fury of his anger. O let Sinners consider what they do when they neglect so great Salvation. So far shall they be from being Christs and Saviours to themselves, that they shall be their own Devils and Tormenters. Their spirits shall turn into fiends, and they shall miserably rage and fume against their own selves; and eternally Crucifie their own hearts, in vexing and racking-thoughts. Their anger and displeasure shall burn against their own Souls, for their contempt of Cove-

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nant of Grace: the blood of Christ will call for their blood; the pardon that was offered, will plead for no pardon; and all the Expence which God hath been at, will be charged upon them. What then will they do, when they shall be rendred guilty of the blood of the Lord; when the Love of God it self will be their accuser; when they shall be oppressed, and cast under an infinite debt which they can never pay? They must groan, and sigh, and cry under the burden to all Eternity; and the Name of Christ which is so sweet to converted Sinners, will be a name of death and horror unto them; and the blood of Christ, which is the life of all the holy Ones of God, will be like red and bloody Colours to some Creatures, which will make them raging-mad. If I could exaggerate this as it deserves, methinks I could affright a Soul that is in the profoundest sleep in the Devil's Arms. And yet why should I think such a thought? if the blood of Christ cannot do it, but Men will die in secure sinning, why should we think to prevail? O think of the blood of Christ therefore, and let it not be shed in vain. Think how angry he will be that his dearest heart-blood should be spilt on the ground like Water, to no purpose at all as to thy Soul. Think how it grieves him to see his love so undervalued; how it pierces him to see his blood trodden under feet; into what anger his love will at last turn, and this will move thee more than all that I can say. If a Man could speak
nothing

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nothing but fire, and smoak and blood; if flames should come out of his mouth instead of words; if he had a voice like thunder, and an Eye like lightning, he could not represent unto you the misery of those that make no reckoning of the blood of the Son of God. *The very Sun shall be turned into darkness* (saith the Apostle out of Joel, *Acts 2. 20.*) *and the Moon into blood before the great and notable day of the Lord, viz.* the day when he shall come to destroy the Enemies of his Cross. And yet he seems there to speak but of one particular day of Judgment upon the *Jewish Nation*, who Crucified the Lord of Life; and that was but a type and figure of the last day, and came far short of the blackness and darkness of that time when the Lord will come to take vengeance on all them that know not God, and obey not the Gospel of the Lord Jesus. How terrible would it be to see the Heavens all covered with clouds of blood, to feel drops of blood come raining down upon our heads; and next, showers of fire from the melting Sun, come trickling down upon our Eyes; and then sheets of flames wrapping about our Bodies; to hear the Earth groan, and the Pillars of the World crack, as if the whole frame of Nature were a dying, and the World were tumbling into its Grave? All this would be but a petty image of that dreadful Day, when the Sun of righteousness shall be cloathed with Clouds of wrath, when his Countenance shall be as flames of fire; when he shall cloath himself with vengeance as a Gar-

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ment, when the Lamb of God himself shall roar like a Lion, and the meek and compassionate Jesus shall rend in pieces, and devour. There can be nothing more strange, than for a Lamb to be angry, for a Sheep to tear and destroy. If he once gird his Sword upon his thigh, and resolve to dip his feet in the blood of the wicked, it will be a dismal, a bloody day indeed; and wo be to all those on whom that dreadful storm shall fall, when the God of Heaven himself shall come in flaming fire to destroy his Adversaries. For ever shall they lie wallowing in their own blood, and all their blood shall be turned into fire, and they shall bathe themselves in streams of Brimstone, and roll themselves in Beds of flames and their torment shall never cease. Much rather would I have a Lion satisfy his bloody Jaws with my flesh, or a cruel Tyrant rake in my Bowels with the teeth of burning Irons, or be prickt to death with Needles; or endure all the miseries that any ingenious witty Devil can invent; than fall into the angry hands of a loving Saviour. Much rather would I see the Sun scowl, and all the Clouds of Heaven come rattling down in a Tempest upon my head, than behold the least frown in the brow of the blessed Jesus. What anger must that be which shall lie in the bosom of Love? What fire burns like to Jealousy? Who so enraged as those whose love is abused, and grossly contemned? All that the Apostle can tell us in Answer to this Question, is that *our God is a consuming fire*, Heb. 12.

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29. Our God, even the God of Christians, the God of *St. Paul*, the God and Father of our Lord Jesus, the God of Love and Goodness, is a burning, consuming Fire. And who may dwell with everlasting Burnings? who may abide when he is angry? Lest any should say that the Blood of Jesus shall quench the flames, and extinguish these angry heats, observe to whom he speaks these words; not to Men under the Law, from the fiery Mount, but to those who were come to Mount *Sion*, to *Jesus the Mediator of the New Covenant*, and to the blood of sprinkling, &c. *vers. 22. 24.* from whence he concludes these two things:

First, That greater punishment shall be inflicted on Christians than others; if they refuse obedience to Christ's Commands, *verse .25.*

Secondly, That therefore they should seriously betake themselves to the service of their Lord, with reverence and godly fear, *verse 28. 29.*

Wicked Men conclude, O we shall escape well enough; take you no care; Christ hath died and done all for us. We need not be so scrupulous since he hath satisfied for our sins. But the Apostle makes just the quite contrary conclusion, *We are come to the Blood of Jesus, &c. therefore see that you refuse not him that speaketh, &c.* The Blood of Jesus speaks better things to those that accept of the Gospel and obey it, than the blood of *Abel's* Sacrifice did; but to all that refuse it, it speaks more sadly than the blood that cried a-

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gainst *Cain*; and for ever shall such Men be banished from the face of God.

The Apostle you see represents our God thus terrible, after he had most highly magnified the privilege of Christians; and that will apologize for me who have diverted to this sad Discourse, when I was treating of the joyful Feast of Christians. But to that I shall now return again.

VIII. Eightly, After all this, Let us meditate of the joys of Heaven, of the Eternal Supper of the Lamb, and the blessed life that we shall live above.

For the joys of the other World are usually expressed among the *Jews*, by *eating and drinking*; greater plenty of cheer was in their Country than any other, being a Land flowing with Milk and Honey. You may see a footstep of this in the New Testament, besides all those in the Old. One that sat at meat with our Saviour, saith, (*Luke 14. 15.*) *Blessed is he that shall eat Bread in the Kingdom of God.* Which some say was an ordinary saying among the Rabbins. This is most certain, that there are strange things in their later Writers concerning the *Garden of Eden*, or *pleasure that is above*; answerable to that which was below. Where they speak of delightful Rivers, of Tables furnished with *Leviathan* and *Bebemoth*; by which it is likely their Doctors first understood some spiritual dainties, and under this mythology did hide an excellent meaning

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ing; But the great Impostor *Mahomet* hath from thence fabricated his carnal brutish Paradise, taking them in a gross and unworthy sense. The like they speak of Wine kept from the beginning of the World in a certain place, *i. e.* excellent old Wine, of which, together with the *Leviathan*, their *Messiah* shall first taste; and then the Just they expect shall be feasted. So *R. Hai*, in his Book of the interpretation of Dreams, saith, That it is a sign of good to see in our sleep white Grapes, and the eating of them signifies the possession of Eternal Life, because they shew the Wine that is kept in Grapes *מימי כראשית* from the days of the beginning. All which I bring for this purpose, that you may see, they used by eating and drinking to set forth the joys of Heaven, and that you may better understand those words of our Saviour immediately after he had given them this Sacramental Bread and Wine, *Mat. 26. 29. I will not drink henceforth of this fruit of the Vine, until that day, when I drink it new with you in my Father's Kingdom.* Which is no more than to say, I shall never feast again with you till we meet in Heaven, and partake together of those joys that are figuratively expressed by new Wine. In some regard, and of some sorts, *new* Wine is the best, and in others *old* is preferred; and so sometimes by the one, sometimes by the other, those eternal pleasures are denoted. *St. Luke* also hath the same sense more fully, *cap. 22. 16. I will not eat any more thereof (i. e. of the Passover) until*

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it be fulfilled in the Kingdom of God, i. e. I will not keep with you another solemn Commemoration of God's Mercies (though he did eat with them when he rose again ;) but the next Festivity that we shall celebrate together, must be in Heaven, in the very Presence of God, when the Devil your great Enemy shall be overthrown and quite destroyed, as *Pharaoh* was. And again, v. 18. *He saith, I will not drink of the fruit of the Vine, until the Kingdom of God shall come.* Which signifies no more but that he and they should not rejoyce together any more, till they came to drink of the Rivers of God's Pleasures. From all which we may well collect, That the Wine here in the Kingdom of the Son, is an Emblem of the Wine in the Kingdom of the Father. In this World is the Kingdom of Christ, in the World to come shall be the Kingdom of God ; and what is done here, is a shadow of what shall be done in a more excellent manner hereafter ; and therefore this holy Feast should represent unto us those Heavenly Delights. From this Wine of the Grape we should endeavour to raise our Minds to the *ὁπὸ νοῦ*, that which is apprehended by the Mind, and tasted by the palate of the Soul, which flows from God himself. We should think that these are but some *foretastes* of those Pleasures that he will hereafter bestow upon us, but the *Antepasts* of the Eternal Supper, but the *Vigils* of the Everlasting Rest ; and that now we rather fast than feast, if we compare these joys with those that are above.

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We should look upon these as an assurance of better cheer, where our Appetites should be satiated, and our thirst quenched; where we shall see the Lord Jesus in his Glory, and feast our Eyes with the sight of his Beauty; yea, where we shall be ravished with the sight of God himself, and shall drink of the pleasures that stream from the light of his blessed Face. And after those Things in the World to come, should we strive to stir up the longings of our Soul; We should desire to be in Heaven, we should thirst after larger Draughts, to quench our thirst in the Ocean it self, and to pass from this dark Glass, and this Vail of the Sacraments, to the clear Vision of his brightness. For if God do here satisfy his faithful Servants as with Marrow and Fatness, much more in the World to come will he replenish and fill them with Sweetness and Joy it self.

IX. Ninthly, And in the Conclusion, we should give God thanks for these great Favours, for the hopes of his Glory, for the tastes which he gives us before-hand, for all the fruits of his Son's Death, and the earnest we have of the Eternal Inheritance. We should begin to praise him with the Heavenly Host, and to joyn our Hearts and Voices with the Cœlestial Quire; we should wish, that we could make all the World ring with his Praises, and that we could make all Men hear from the East to the West the sound of our Thanksgivings. We should sing
that

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that *τεισαγυιον*, which all the Churches of Christ throughout all Ages have sung, * saying, *Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy Glory.* And so we read that as soon as our Saviour had spoken those Words, That he would not any more drink with them till the Kingdom of his Father should come, *they sung an Hymn*, or Psalm of Praise, and so went forth. And indeed who can sufficiently praise his Divine Majesty! The Tongues of Angels stammer in uttering of his Goodness; and we become dumb, the more we endeavour to speak of it. The highest of our Praises is humbly and affectionately to acknowledge that we cannot sufficiently praise him; the greatest of our endeavours is daily to admire him; the furthest we can strain our Souls, is to long for Eternity, wherein it may be our Employment to admire and praise him. Call upon the Armies of Angels, and wish them to praise him, seeing thou can'st not; call upon all Men, and bid them praise him; wish thou could'st awake all the World, that all Creatures might praise him. and make thine own Soul hear more plainly, call upon it more shrilly, call upon it again and again, call upon it every day to praise him; Say as the Psalmist doth, † *Bless the Lord, ye his Angels which excel in strength; that do his Commandments, hearkning to the voice of his words. Bless the Lord, all ye his Hosts: ye Ministers of his that do his pleasure. Bless*

* See the Learned Mr. Thornalike in his Relig. Assemb. † Psal. 10

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the Lord all his Works in all places of his Dominion. Bless the Lord, O my Soul.

A PRAYER.

BUT I can never praise Thee enough, O Thou great lover of Souls, and therefore let me live Eternally to praise Thee. Bring me into thy Heavenly Kingdom, when Thou hast by such Means as these prepared me for it; that there I may more fully understand and enjoy the fruits of thy wondrous Love; and also bless and praise Thee perpetually for them, in that fulness of Joy which is at thy Right Hand.

Make me to long more for that Day, when I shall be so happy; and by the tastes Thou givest me here of thy Goodness, stir up my hunger and thirst to be perfectly satisfied with it.

Blessed be thy Name that I have any hopes thereof. Blessed be thy Name for those assurances Thou hast now given me, that I shall be so happy. Yea, blessed, for ever blessed be thy Name, that I have felt those joys in my Soul, which are the beginnings and the earnest of that future Happiness.

Lord help me to rejoyce more and more in the hopes and assurances of it: to rejoyce with joy unspeakable, and full of Glory. Let my joy be so full that my mouth may be filled with thy praise all my life long; through Christ our blessed Saviour and Redeemer, &c.

Menſa Myſtica.

SECT. IV.

*The Poſtcœnium ; or, of our Department
afterward.*

CHAP. XV.

*An entrance upon the Diſcourſe about our Behaviour
afterward. Four ſorts of Chriſtians obſerved.
We muſt ſtrive to be of the higheſt ; by ſtriving to
keep thoſe good Affections alive, which are begot-
ten in us at this Holy Feaſt.*

AND now that we have had a fight of
them, let us *remember him and his Love
more than Wine* ; Let his Name be engraven upon
our Hearts, and his Image remain fair and live-
ly upon our Souls. Let us find a kind of un-
willingneſs to admit of any other Company,
and ſay in the ſecrets of our mind, *None but
Chriſt, none but Chriſt.* Yea, when we do return
to converſe again with other things, let us ſtill
be looking back towards him, as one that hath
got our Hearts, and ſay, *Lord evermore give us
this*

this Bread. Let us labour that other Objects may not come near our Hearts, nor make any strong impressions on them : But that they may be sealed up by him, and so filled with him, that all things else may look upon themselves as having nothing to do there. *Eusebius Pamphilus* has a pretty Observation on *Cant.* 5. 12. where the Eyes of the Beloved are compared to the Eyes of Doves by the Rivers of Water * *washed with Milk.* Milk (saith he) of all other moist things, has this singular property, that it will not admit of the Image or Picture of any thing to be reflected in it ; and therefore it is a fit resemblance of his Eyes in which nothing vain, insubstantial and deceiving, doth cast its shadow, but they do always τὸ ὄντως ὄν βλέπειν, behold the Being that truly is. Our Souls should labour to imitate him as much as they can, and to endeavour at least, that the World may not deceive and cheat us with its shadows and Pictures of Things : But we may see through them all to that Being which is true and substantial ; and on that our Eyes may be fixed as on our only Good and Happiness. The Lord expects now that we should proceed to a greater strength by the higher food he vouchsafes unto us ; that our Knowledge should be more bright, that our Love should be more inflamed, that by our Actions we should shine like lights in the World, holding forth the Word of Life. Many of the An-

μόνον τῷ ὕψους τὸ τοῦ ἔχει τινὲς ιδιότητα, τὸ μὴ ἐμπεριεῖναι τι-
νός ἐν αὐτῷ εἰδωλόν καὶ ὁμοίωμα.

cients

cients upon those Words, * *Cant. 6. 10.* do note, that there are Four degrees of Christians. Some are but newly converted; and they do but *look forth as the morning*, with weak and trembling Thoughts, being as it were in the twilight, and not far enlightened. A second sort have made some progress, and are *fair as the Moon*; they are much enlightened, but have abundance of spots still in them, and some discernable darkness still remaining. A third sort are *clear as the Sun*, very full of light, very pure, unblameable and bright in their Conversations. The World can take notice of no common failings; yet sometimes there may be a partial Eclipse, and if they mark themselves, they will observe many weaknesses, as the modern Astronomers that have pried more narrowly, have discerned spots in the body of the Sun. A fourth sort are they who are become such strong Christians, that are as *terrible as an Army with Banners*, and all their Enemies fly before them. Few Temptations are able to worst them, but they are *καθ' ὅσον ἐπιφάνεια τις ἀγγελικῶν τάξεων*, as the appearance of an Angelical Host; that are so strong in the Lord, and in the power of his might, that they overcome the World, and tread Satan under their feet. Now in which soever lower form and rank we be of these, we should strive to advance to that which is higher; and seeing we have more than Angels food, we should labour to do the Will

* *V. Comment. trium Patrum.*

of God on Earth as they do in Heaven. We should put on all the Armour of God, and gird it closer to our Loins, and shew greater valour to the perfecting of the Conquests we have begun. We should labour to be so full of Christ, that the Devil may be afraid of us; and run away, when he sees us grown so stedfast in the Faith. For we must not judge of the state of our Souls by our fervency in this duty; but by the holiness of our lives, which is the fruit and effect of it. Unless our lives be better than they were before, we our selves are not made better. We are but like some of the Sect of *Pythagoras*, who held that a Man took a new Soul, when to receive Oracles he approached to the Images of their Gods; but it was such a new one, as was lent him but for a time, and then he returned to the same Man he was before. Such a new Soul Men seem to have sometime when they come to the solemn duties of their Religion; they are inspired with strange and unusual affections, and moved beyond themselves: But it is a Soul that lives but for a day, and then they fall to their old dulness; and as for their *own soul*, it gives no sign of its amendment and further renewal after the Image of God.

It is fit therefore that I should next of all consider what is to be done for the keeping alive, and feeding these flames of love when they are kindled in our Souls. And that shall be the business of the next Chapter.

CHAP. XVI.

Eight Directions for the maintaining those good resolutions that are wrought in us, and preserving our hearts in a constant devout temper. The Principal are, not to return presently, no not to our honest employments; and to have Christ Crucified often in our mind; and to long for such another repast; and to live in the constant exercise of charity to our Brethren.

First, I conceive it will be a fit expression of our love afterward, to invite the poor if we are able, the next meal unto our Table, or to send some portion of our good things unto them. When God hath feasted us at his House, it is agreeable that we should feast others at ours; or relieve them more plentifully, than at other times. The Jews used to send portions one to another, and gifts to the poor upon a *good day*, (as they call it) *i. e.* at a Festival or time of rejoicing, as you may see *Esth.* 9. 22. The Portions (I suppose) were part of the Sacrifice of Peace-offerings, which they had offered, and which they sent unto Friends that were absent, and could not be with them; and gifts to the poor likewise accompanied them, that *they* might rejoice in God also. And so you read that the first Christians, *Act.* 2. 46, 47. after they had broken Bread, did eat their meat ^a *ἐν ἀσάβητι*, in

a Dr. Hammond,

singleness, *i. e.* liberality and openness of heart, *ἔχοντες χάριν*, having favour, *&c. i. e.* doing Acts of Charity (as an excellent Critick notes) unto all the people. It may be said, that we make an offering at the Sacrament, and so need not now renew our Charity, But those that think so, forget that I am perswading to keep the heart from cooling, by laying on new fuel. And therefore as we praise God again in our private Houses, so it will well become us, and will much assure our good disposition to us, if we again express our bounty as we are able, unto others. For our Charity is to be a running stream through our whole lives; and therefore this advice is good to keep the passage open, that it may not be suddenly stopped, now that it hath newly found a vent for it self. The Apostle bids the Christian *Jews to offer the sacrifice of Praise to God continually, that is the fruit of our lips, giving thanks to his name*, Heb. 13. 15. whereby in all likelihood he understands their offering of Alms (instead of the fruits of their Herds and Flocks) joined with praises and thanksgivings to God at the Eucharist. Which offerings he calls the *fruit of their lips*, because they are such as they have vowed and consecrated to God, in token of their gratitude. And this place of the Apostle seems exactly answerable to that of the *Psalmist* 50. 14. *Offer unto God Thanksgiving, and pay thy vows to the Most High.* But then after he had given them this Exhortation to perform these two Duties of Thanksgiving and Alms-doing at the

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Sacrament,

Sacrament, he adds, v. 16. *But to do good, and communicate, forget not, for with such Sacrifices God is well pleased,* i. e. Do not think it sufficient to have payed your Vows at that solemn Meeting of Christians; but over and above that, you must be careful to exercise continual Charity; and not to omit any season or occasion of doing others good; and this is a kind of daily Sacrifice wherewith God is much delighted. As the *Jews* had their continual Burnt-offerings, beside those extraordinary Peace-offerings, when they gave thanks for some great Mercy; so Christians besides these Offerings at the Table of the Lord, must be mindful daily to be beneficial unto others, according as they have objects presented unto them. And that they may not forget, it will be wisdom to keep themselves in doing, and presently after this Divine Food, to think of feeding others that stand in need.

II. *Secondly*, Let us not presently return to our Worldly Employments (if it be not upon the Lord's Day that we receive) but let us spend the after-part of the Day or some portion of it, in entertaining our Lord with acts of Love and Delight, with Thanks and Praise unto him for his Favours. Let us admire his Perfections and Graces; let us talk with him about the Affairs of our Souls; let us open to him every room in the House, and lead him into the most private Closet of our Hearts, shew him all our secrets, acquaint him with all our wants and weakneses, spread

spread before him all our desires, and earnestly entreat him to stay and dwell with us. Let us tell him again, That all we have is his; let us tie a new knot upon the band of the Covenant that is between us; let us be afraid, lest by going presently into the World, it should be loosed and dissolved. It is not fit (you know) that a Bride, on the Day she is married, should go from the Company of the Bridegroom, to follow Household-business, or associate her self with other Persons; but she delights only in the presence of her new Love. Even so unseemly it is to leave the Company of our Lord as soon as we have let him into our Hearts, and to divert to other occasions, when we have newly given him our Faith, and taken him as the Bridegroom of our Souls. We should contrive to pass that Day at least in Heavenly Discourses with him, in expressions of our love and affection toward him, in acts of desire after inseparable union with him, and in Promises and Vows that we will always be faithful and loyal unto him; that so the remaining part of the Day may be as a *Postcœnium*, an After-supper, and second Communion, like the Feast of Charity, which succeeded (I told you) in ancient time the holy Sacrament. And indeed it is not only unbecoming us, but likewise very dangerous and prejudicial to our health, when we are thus warm to step instantly into the cold and chilling Affairs of this World. *Motibus oppositis nihil perniciosius*, is a Rule among Physicians, there is nothing more hurtful to us, than

motions quite opposite, immediately succeeding each to other; and therefore as it is pernicious after exercise, to go and wash in cold water; so it must needs be extremely noxious to sink our selves into Earthly Employments, just after our Souls have been above in the exercise of love to God.

It argues likewise a Soul but little affected, that can presently relish Worldly things, after it hath had any tastes how sweet and gracious the Lord is. It seems to me, that such a Man is like to *Ganymede* the Shepherd's Boy, in *Lucian*, who though he was beloved of *Jupiter*, and carried up to Heaven, yet could not forget the things that he had left behind, but asks, *What now will become of my Father's Sheep?* Alas! whither will they wander now that I am taken from them? How will my business thrive, if I spend so much time in Meditation and Prayer, saith a silly Soul? How shall I be cast behind in my work, while I am thus employed? But as the *Dialogist* handsomly brings in *Jupiter*, giving him a check; so may I say, *ἔτι μέλει, &c.* Dost thou yet think of thy Sheep now that thou art made Immortal? Doth thy mind run upon thy Shop, now that thou art with thy Saviour? *ἀντὶ μὲν τυρῶ καὶ γάλακτος Ἀμβροσίαν ἔδωκεν, καὶ νέκταρ πίηκεν*, instead of thy Cheese, thou may'st feed on *Ambrosia*; and instead of Milk, thou may'st drink Nectar with the Gods. Who would long for the World any more, that knows what it is to be in Heaven? Who would not be unwilling to go to his earthly Affairs any more

more, who hath once conversed with the Sovereign Good? instead of Riches, he is getting an eternal Inheritance; instead of Friends, he is enjoying God.

And therefore if it be not fit nor safe to return presently to our Secular Business, much less can it be tolerable to go to any merry Entertainments or Compotations, though never so moderate and innocent. We should not so soon forget these Heavenly Pleasures, as to relish these that are Earthly. We must not be like the Heathen, who used after their Sacrifices, to make merry all Day, and drink even to Excess. Whence some long ago have thought that μεθύειν (*to be drunk*) took its Name from this ὅτι μὲν τὸ δύειν ἦτορ ἢ τοῖς περὶ ἐργῶν οἰνῶδες, because the Ancients used to drink liberally after their Sacrifices. But we have not so learned Christ; we must make the savour of Heavenly Things sit longer upon our palates than an Hour, and not wash them off with any long sensual delights. We should cry out again and again: Let him^a *kiss me with the kisses of his mouth; for thy Love is better than Wine.* We should long as the Spouse doth, to have such tastes of his Love, that we may rest assured of his good affection to us, and may like better of it, than of anything that comes within our Lips. ^b *Kisses* (saith a great Master of his Art, who may fitly be heard in this case) *are the seals of Love;* and there the Church teacheth us to long to feel such

^a Cant. 1. 2. ^b Ἐγγίξει δὲ τοῖς χεῖλεσσι ὥστε σφραγῖδες τὰ φιλήματα, &c. Achil. Tatius. 1. 2.

sensible Impressions of his Love upon us, that we may know he loves us. And this (saith she) is better than Wine, for *kisses are the food of Lovers*, seeing they are the *seals of Love*; and as he saith of his *Lencippe*, so may I say of the Spouse, * *the mouth of her beloved is her pasture, and she feeds upon his kisses*; that is, delights to meditate on his precious Promises; and ruminates upon his Heavenly Love as its sweetest food. So incomparable should the Love of our Lord seem to us, that we should desire, if it were possible, to live upon nothing else; and that our very Bodies could be nourished, and fed with his dear Love,

III. *Thirdly*, If we communicate upon the Lord's Day, yet let us not take our Thoughts off from this Action, but spend as much as we can of the remaining Day in such Exercises as I have now named. Let us entertain with the best cheer we are able to make, our new and beloved Guest. Let us commend his Beauty, and praise him for his Kindness, and extol his Riches, and protest unto him how much we love him, and crave him pardon for our follies, and desire him not to be offended at the unprepared habitation into which we have brought him, and entreat him of all loves that he will not take exception at his poor entertainment; and labour to charm him (as it were) to stay with us by all the Songs

* Περὶ τοῦ φιλεῖν τὸ σῶμα βόσκειται, καὶ δόκνει τὰ φιλήματα. Ib.

of praise and thanksgiving that we can devise. For to say the truth, there is no Exercise more meet upon the Lord's Day, than that of giving Thanks, and singing Psalms of Praise to God for all his Goodness to us, as we are his Creatures, and as we are Christians. The Day it self is a Type of Heaven, and the Eternal Rest; and therefore our Work in it should better accord with what is done in Heaven, where they at every thought indite a Psalm, and at every breath they chant it forth; and never cease Day nor Night from blessing God. And so *Justin Martyr* tells *Trypho* the Jew, That they used to thank God on their holy times for having made the World, and all Things in it for the use of Man, &c. And in his second Apology he justifies the Christians against the Heathen, from this thing, that they consumed not God's Creatures with Fire in Sacrifice, but received them with Prayer and Thanksgiving, for being born, for all means of health, all kinds of qualities, and changes of Seasons, and such like Mercies; which we should imitate, not only at the Eucharist, but afterward, when we may more largely think how much we are beholden to him for his Goodness.

Let us say, *O my Lord! I have been praising of Thee, but alas! I have not praised Thee enough; and therefore I cannot cease to praise Thee. The Birds that chirp in the Air, would shame me, if I should not still praise Thee. For how long do they sing for a sip or two of Water, or for a Dinner upon*
X 4 *half*

half a Worm, and for a little House within a Bush? Shall not I then persist in blessing of Thee for the Viands of Heaven, for a Feast on the Body and Blood of thy Son, for the Joys of thine own House, for a long Health, for a pleasant Dwelling, for a plentiful Table, for a World of Creatures that minister every Day unto me? Better were it that I should be turned into one of those little chearful Creatures, and that I should take my dwelling in an Hedge; than that I should not have a heart to bless Thee as long as I live, and sing praise to Thee as long as I have my being. Awake, awake, O my sleepy Soul, and let this Day be more than a shadow of Heaven. Yea, one Day is too short, let every Day have something of this in it, and be a good Day unto thee. And then shall Eternity be joyful; and the Everlasting Day shall give thee light long enough to perfect his praises.

IV. *Fourthly*, As we should spend a great deal of the after-part of the Day in such acts of Praise, so let some of it be spent in an *after-examination*. Let us make some solemn reflections upon our behaviour when we were before the Lord; and if we find our minds not to have been so seriously intended, and our Hearts not so deeply affected as we did desire: We may cast down our selves humbly at the Feet of our Lord, and beg a pardon of our sweet and loving Saviour, and earnestly importune him, that he would help us now by an after-act, that we may be able to do that, which we should have done before. Or
else

else we may be excited to rejoyce the more in his Goodness, and to bless him for the refreshments he hath afforded us, and to render him more hearty thanks that he hath satisfied us so abundantly with the fatness of his House, and made us to drink of the Rivers of his pleasure. But this examination of our selves being a thing that we should exercise every Day, and was practised even by Heathens, before they went to Bed, I shall spare all further Discourse about it.

V. *Fifthly*, Let us spend some time in *strengthening of our purposes*, and confirming our resolutions of a more holy Obedience; that so there may be some fruit seen of this Day, in many others that follow, till the solemnity shall return again. Let us labour to fix and plant the Meditations we have had, so strongly in our mind, that they may shoot their Roots to the bottom of our Hearts, and nothing may be able to pluck them up. Let us possess our Hearts so much with those persuasions, that when a temptation comes and knocks at our door, we may readily and naturally say, Cease your importunity, for *Christ dwells here*, and I cannot open to you. *Ego non sum ego*, I am not he that I was before, the property of the House is quite changed; and tho' I was, not long ago, a common Inn to entertain all comers; yet now I am become the sole habitation of my Lord. Let us make our Souls so sensible that he is in us, and united to us, that we may readily think on every occasion in this manner.

How

How is it fit that I should treat my gracious Lord, who hath taken his abode within me? Shall I take the Members of Christ, and make them the Members of a Harlot? Shall I overcharge that body with loads of meat and drink, where he hath chosen for to reside? Shall I force him out of his House by any impurities? Shall I offend him by the smell of any noisom breath out of my mouth? Shall I displease him by any unhandſom thoughts? Shall I be ſo greedy of the World, that I ſhall forget to retire to converse with my deareſt Saviour? Shall I ſo perplex my ſelf in buſineſs, as to omit to pray, to meditate, to ſing praise to him? No, I am not at my own diſpoſe, I have ſworn, I will perform it, That I will keep thy righteous Judgments.*

And to provoke every one the more to do his endeavour thus to ſtrengthen his reſolution, let theſe two things be ſeriously conſidered. *First*, The more carefully we walk with God, the leſs labour we ſhall find to prepare our ſelves againſt the next Communion; with the leſs pains ſhall we dreſs up our Souls to come to another Feaſt. There will be ſome reliſh of the former food left in our hearts, and we ſhall be, though not in the next, yet in no very remote diſpoſition to perform the ſame acts again. *Secondly*. Every return to ſin after theſe Engagements, makes it more intolerable, and more highly diſpleaſing to God and our Saviour. After a Man hath ſeriously conſidered how hateful

* Pſal. 119. 106.

it is in its own nature, after he hath resolved against it, and solemnly covenanted to avoid it, the sin is more black and deadly; a greater wrong to him that we have taken to lodge in our Souls, than *Annas* and *Caiaphas*, and the *Scribes* did him, when they put him to death. If this truth were settled upon Mens hearts, sin would find colder entertainment with them, than it doth, and they would not have such kindness for that which fastens a more odious Character upon them, than they can put on the very worst of the *Jews*, the murderers of our Lord. And yet I shall more than say, that Sinners now do greater injury to him, than did the *Sanhedrin*, if you will but grant this one Principle, which is clearly proved by one of our own Writers. * *The Rule whereby we must measure the greatness of a wrong done, is the opposition which it hath in it, to the Will of him that is wronged.* And so the more opposite any act or practice is to the will or liking of the party that is displeased and wronged, the greater are we to account the injury and offence which is done to him. Now all Men that live in sin, and especially those who lick up their Vomit after they have received Jesus Christ the Lord, do those things which Christ is more unwilling they should do, than he was to suffer all the indignities of the *Jews*, and all the torments that the *Roman* Laws could inflict. He was willing

to die by their hands, rather than the greatest mischises should fall upon us, *viz.* That sin should reign over us, and Satan keep possession in us. He was so unwilling that this should be our condition, that he rather chose to die, that he might cast the Devil out, and destroy all his works and restore us to liberty again. Now if any Man hold on Satan's side, and seek to keep him in his Throne; if any will maintain and uphold his Works, and stand in the defence of his Cause; he doth a thing more displeasing and grievous unto Christ, than his Death and Passion was. He was not troubled so much to die as he is to see thee live in sin; for he died that thou mightest cease to sin. And therefore have a care what thou dost; unless thou wilt be worse than a Jew, and wound him more than he did who lanced his side; and be a greater and more dangerous Enemy to him, than they that complotted his Death. And consider, if sin be so displeasing to him, so much against his will, that he was willing to suffer any torment, rather than it should live: How can'st thou think that he will stay with thee, if thou again offendest him, and makest no Conscience to watch over thy ways, and avoid all temptations, and shun all occasions of sin? How can he endure thou should'st lodge Harlots together with him? That thou should'st let this World in, to be his Compeer, and divide thy Heart with him? No, He is the High and Holy One, he expects to be treated honourably, and like unto himself; that we should keep the
House

House clean and sweet; that we should live as righteously, soberly and godlily: And then he hath come to us, so he will abide with us, and will manifest himself to our Souls, acquaint us with more of the secrets of his Religion, and the delights that are in his Holy Life. For so he saith to his Disciples, *He that hath my Commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself unto him;* which he repeats over again, ver. 23. *If a Man love me, he will keep my words: And my Father will love him, and we will come unto him, and make our abode with him.* I speak the more of this, because there are too many that approach with a fair Behaviour, and forward Devotion to the holy Table, who soon after take the liberty to run upon a new score of Sin; hoping shortly to humble themselves, and to wipe all off again. Many that live in secret Covetousness and Earthly mindedness, in neglect of their Families, and disregard to all their Brethren; many that fall back into heart-burnings, and evil surmisings, if not into open quarrels and contentions, who need to be awakened to look into themselves. They are like to the Waters in Sicily, which *Ach. Tatius* mentions, that appeared to the sight as if they were on a flame, and the fire leaped out of them continually; but if you came to touch them, they were as cold as any Snow. And neither the fire, saith he, was quenched by the water, nor the water heated

heated by the fire; but in that Fountain you might behold * ὕδατος καὶ πνεύματος ἀπονοίας, an amity and reconciliation of fire and water together. Just so it is with many professing People, they have a seeming Zeal and a flagrant Devotion, they have warm expressions in their Mouths, and Pray earnestly; but if you come near to them, and handle them, if you grow acquainted with their Converse, the World lies cold at their Hearts, and there is no life of God in them, but they have made a syncretism between Life and Death, a league between the god of this World, and the God of Heaven, The same Author tells us of a River in † Spain, into whose Whirl-pits, if the Wind insinuate it self, it strikes upon the folds of the Water, and plays with them as we do upon the strings of a Cittern, so that a Passenger would imagine that he was entertained by some Musicians. Which may aptly resemble many Men in the World, who when the Spirit of God breaths at some solemn time upon them, or when they hear the voice of God, and look a little into themselves, seem to be delightfully moved, and to make a pleasant noise, as though they were tuned to the praises of God; but follow them home, and let that sweet breath be over, and you shall see they are as greedy of the World, as a deep Pit, and their thoughts roll

* Οἱ γὰρ οὕτως εἰς τὸ ὕδωρ ψυχρὸν ἐστὶ οἶον περὶ χιῶν, ἡ. ε. β. ἡ. † Τὸ μὲν ὕδωρ ὡς χορδὴ κινεῖται, τὸ δὲ πνεῦμα τὸ ὕδατος ἀλλήλῃθεν γίνεσθαι, τὸ πνεῦμα δὲ ὡς κιθάρα λαλεῖ. Ib.

and turn about, that they may draw all that come near them, unto themselves.

VI. And therefore sixthly, Let us labour to Impress and retain an Image of Christ upon our Souls, whom we have seen Crucified before our Eyes. Let us represent unto our selves what a Person Christ was, and what his manner of Behaviour was in the World; and then let us labour to carry him before our mind, and have him in our Eyes, that so by looking on him, we may shape all our Affections and all Actions after that rare Pattern that he has set us. Let us endeavour to think every where, that we see him hanging upon the Cross, and behold him bleeding for our Sins, or declaring to us his mind, or doing something that the Gospel speaks of; so that we may lead a mortified Life, and be in every thing fashioned after his likeness. And this we must do the rather, because, as I have said, he is now more nearly united unto us, so that when we are to do any thing, we must act like him, we must consider how he did, or what he would do in such a case; and we must so behave our selves, that in a very proper sense
* *Christ may be said to live, and not we.* We must do our endeavour that he may eat and drink, buy and sell, &c. i. e. all these things may be done as we think that Christ would do them (were he in the flesh) who is one with

* Gal. 2. 20.

us. We must become as so many *little Images* of him in the World, that they who see *us*, may behold *him*. And that is the meaning, I suppose, of another phrase of the Apostle, when he bids us to *put on the Lord Jesus Christ*, i.e. to be so transformed into him, that both in our outward garb and deportment, and also in our inward fetures we may be a lively resemblance of him. Now the same Apostle tells us, * *That as many as are Baptized into Christ, have put on Christ*, Gal. 3. 27. and therefore much more they who have eaten of his Body, and drunk of his Blood, are supposed to have put him on, and to have dressed their Souls compleatly after his holy Image. † They must labour to be all over godly, and to have καθόλου τῶ ἀρεσῶ (as his phrase is) an universal Vertue that they be holy as he is holy. And for our better direction.

1. Let us labour to do something worthy of the expence of Christ's Blood; and to think what manner of persons they ought to be, for whom the Lord of life died, and who are washed in no other laver but the Blood of the Lamb.

2. Something answerable to the dearest love of the great God of Heaven and Earth; and to consider after what sort they ought to live to whom God hath given so rich a gift, whom he hath honoured, not only to be his Sons, but to have his dearest Son for their Servant.

* Rom. 13. 14. Πᾶς δὲ αὐτὸν ἐνδύσῃον, εἰ πάντα αὐτὸς ἡμῖν εἴη, ἐσώθην ἢ ἔξωθεν ἐν ἡμῖν φαινόμενος. Oecumen. † Ὁ γὰρ αὐτὸν ἐνδεδυμένον, ἔχει καθόλου τὴν ἀρεσῶ. Id.

3. Something that may correspond with so many, and so great means of Salvation. And in particular we should think what is expected from those who have now received a greater strength from Heaven. Strong food must not be given to those that intend to lead a sedentary life, and have not much work to do. A plentiful nourishment overthrows their health, instead of yielding supports unto their spirits. It is the greatest folly to come for this divine nutriment if we intend to sit still, or to go but a slow pace in Religion, as if we were newly come out of the sickness and disease of sin, and could scarce stand in the ways of God. They ought to exercise themselves in all Godliness, to be active and full of motion, who feed so abundantly upon Christ's Love. They ought to be very good Children who are fed with such food, for whom God furnished such a Table with so great a cost.

We must labour to do something that is worthy of a Soul and Body consigned to immortal Blessedness. How holy should they be who expect such great things? who have received such pledges of them? who wait for the Lord from Heaven to change these vile Bodies into his glorious likeness? O do not unhallow and defecrate that thing which is at present the Temple of the Lord, and which is sanctified for the eternal Mansions. Prophane not that Body and Soul which shall for ever live with God, and are already become his habitation, through his

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Holy Spirit dwelling in them. Now consider, I beseech you, Do you think that he leads a life worthy of any of these, who delights not to converse with God? who prays never, or but very seldom, exceeding briefly, and as if he were frozen? who hears Sermons, and understands them not; or else forgets them as soon as they are heard? who grows no wiser nor better than he was many Years ago? whose time runs away in eating and drinking, sleeping and playing, working and toying, as if these were the things we exhorted them unto? who rarely takes the Bible or a good Book into his hands; and when he doth, throws it away again at the call of any Pleasure or worldly Gain? who loves no body but himself, and is angry at him that would save his Soul? Do we eat and drink this Heavenly Provision, and then rise up to play; do we stand in need of such noble nourishment for the following of our Trades, and the encouragement of us in our worldly Business? O consider *beloved Reader*, that look'st on these lines, that an honest Heathen would do better things than these: He that never heard of Christ, and never tasted of this Heavenly Food, would be ashamed of such a life. Philosophy, which they called *ῥεσolv' & θυξ'is*, the *nutriment of the Soul*, would produce far more excellent Works. There is no need thou should'st be a Christian, if thou had'st no more noble end. Meer Reason will breed up better Scholars; and therefore go and sit with the *Deipnosophists*, and
come

come not unto the Supper of the Lord, unless thou intendest * to walk worthy of him unto all pleasing, being fruitful in every good Work, and increasing in the knowledge of God. Do but hear what they promised themselves from their Philosophy; and then judge to what it is fit a Christian so divinely nourished, should aspire. This (saith Seneca) Philosophy doth make me promises of, That it will make me a Peer with God. † This is that (saith Cleomedes) which preserves the Demy-God that is within us, from being shamefully intrated, which keeps it unmoveable and unshaken, which gives it the better of all pleasures and pains, which makes it intend some worthy end and receive all events and contingencies as coming from thence, from whence it self came; and above all, which learns it to wait for the coming of Death with a chearful mind.

What Man then deserves the name of a Christian, that notwithstanding all the means of Grace which God affords, doth strive to make himself equal with a Beast? that basely uses his noble part? that is like a feather shaken with the wind, and lies down at the feet of every Pleasure, and cannot sustain the load of the least Grief? that vexes and frets at every Cross, as if the Devil ruled the World; and trembles at Death as a Child doth at a Friend with a Vi-

* Col. 1. 10. † Hoc est quod Philosophia mihi promittit, ut me par-
tem Deo faciat, Epist. 48. τὸ τοῦ θεοῦ ἐν τῷ ἑαυτοῦ σώματι
ἀποβῆναι, ὡς ἀνὴρ ἡδονῶν ἰσχυρὸν καὶ πέναντος, καὶ ἐν ταῖς ἐπι-
στροφαῖς ἡμῶν.

Vizard on? God expects sure that we should be Men of another sort, and that Philosophy should not beget more lusty and vigorous Souls, than Christianity can. We must be ashamed to live at a lower rate, than a Man that had been but at *Plato's Computation*; and we must make account the Blood of Christ is to nourish better Spirits in us, than the very Soul and Spirit of Reason, if we could suck it in, can be able to generate.

Let us look therefore into our Hearts daily, and see that he be there. Whether we eat or drink, or whatsoever else we do, let us ask him if he be pleased. Let us go to him constantly, that he may know we love him. And let us entreat him to tell us what he would have us to do, and then let us do it with all our might.

VII. Seventhly, *Let us maintain a longing in our Souls after another such repast.* Let us strive every Day to keep up a spiritual hunger after this Food, that so we may not neglect the next opportunity which God shall give us of Communion; or if we should die before we have one, yet Heaven may find us prepared for the Feast where the Marriage shall be compleated; Christ may find such holy longings after him, that our Souls may be taken into his bosom, to dwell in him as he before dwelt in us. When we cannot outwardly communicate, yet we may in Heart, in Spirit. Though we cannot always celebrate the Mysteries, yet we may have the
 Thing

Thing signified in those Mysteries (as St. Bernard speaks) at all times, in all places, *i. e.*, We may with pious Affections and holy Actions receive Christ continually into our Souls. As the Sacrament (saith he) *sine re Sacramenti, without the thing of the Sacrament* is death to the unworthy; so we may conclude that *res Sacramenti, the thing it self without the Sacrament* will be life eternal to the worthy. Whensoever in remembrance of Christ thou art piously and devoutly affected into an imitation of Christ, thou dost eat his Body, and drink his Blood. But then if we do constantly preserve such longings and hungrings after this Feast, and do at all times feast upon him; we cannot pass by any occasion that God affords us of receiving him in that manner that he hath appointed and blessed; and we cannot but be very forward to go to remember him when opportunity is presented in the Assembly of his People. And therefore I shall not make it a distinct advice, that you would come again when this Table is spread for you. For this is but a just gratitude to God, a sign that we like his fare, and are well pleased with his cheer, and are ambitious of nothing more than such an Entertainment. And I think we shall shew our selves to have been very unworthy Guests at the last Feast, if we like it so little as to refuse to come the next time that we are invited. In the beginning of our Religion they received every Day, *Acts* 2. 46. Which proceeded from a great Devotion, and fervency of

Spirit, when the Holy Ghost like fire had descended upon them. And this heat did not abate in all places for the space of four hundred Years, but in some Churches of *Africa*, (as *St. Augustine* writes) and in *Rome* and *Spain* (as *St. Hierom* tells us) they retained this ardent Love, and continually remembred the dying of the Lord Jesus. And it was proposed to *St. Augustine* as a doubt, Whether a Person of Business, as a Merchant, Husbandman, or the like, should every Day Communicate? To which he answered, To receive the Sacrament every day, I neither praise nor reprove; but to Communicate every Lord's-Day, I would wish you, and exhort every one so to do. And so *St. Chrysostom* exhorting of the People to build Churches in the Villages where they might hold Assemblies, he perswades them by this Argument; **There Prayers will be sent up daily for every one of you, there God will be continually praised with Hymns, and every Lord's-day will there be an Offering made for you.* And though the Devotion of Christians fell from once in a Day, to once in a Week, and from thence to once in a Month, till at last the Church of *Rome* hath thought it fit to bind Men of necessity but to once in a Year; yet I find a devout Papist thus speaking: †*Though it is hard to say how often a Man is bound to Communicate, yet I think I may boldly affirm, That the greatest distance between the times of Communicating, among*

* Εὐχαρίστησις διημερησίου ἀπὸ οὐ, ὅμοιοι καὶ αὐτὰ ἑαυτῶν πρὸς τὴν ἑαυτοῦ ἐκκλησίαν κτεράων, in cap. 8. Acts p. 716. edit. Sav.
 † Fr. Sales Introd.

such as desire to serve God devoutly, is from month to month. And sure the strict observance of the Divine Commandments which was among the Primitive Saints, their despising of all worldly Things, their great Charity and Love, may be thought to have flowed in great part from this Spring, that they received so frequently the Body and Blood of our Lord. Hence we may derive their strength, activeness and zeal; because they were so often refreshed with this Wine. This gave them boldness against their Adversaries, this made them run so forwardly into flames; because they were constantly heated with Divine Fires. From this Table they went away with the courage of Lions, and were terrible even to that great roaring Lion which devours so many careless Souls. He could not make such an easy prey of them as he doth of us, because they did daily renew their strength by this food, and became as bold as a Lion, after he hath eaten flesh and drunken blood.

And if we did more frequently Communicate, it would be a means to bring us to a greater resemblance of our Lord (which was the thing that I last pressed) who you know overcame the evil one and trod him under his Feet. As the Leverets (saith the fore-mention'd Author) in the Mountains of *Helvetia*, become all white, because they neither see nor eat any thing but driven Snow; so by often adoring and feeding upon Beauty, Goodness, and Purity it self in this Divine Sacrament, we should become altogether

vertuous, pure and beautiful. And I am of the mind of another excellent Writer, who judges it very probable, * *That the Wars of Kingdoms, the Contentions in Families, the infinite multitude of Law suits, the personal Hatreds, and the universal want of Charity, which hath made the World so miserable and wicked, may in a great degree be attributed to the neglect of this great Symbol and Instrument of Charity.* And that is the last thing that I shall commend unto you.

VIII. *Eighthly,* Let us be sure to live in Charity with our Brethren, to which we are in a special manner engaged in this Sacrament, and of which we make a most solemn profession. Let us behave our selves as Servants in the same Family, as Sons of the same Father, as those who have eaten of the same Bread. Let us be very careful that we do not cover the Coals of Anger and Contention under the Ashes for a Night, and then blow them up again the next Morning ; but let us quite extinguish them, and utterly put them out. Let not your jealousies, your hard thoughts, your uncharitable and rash censurings, your differences and enmities ever return again ; but let that Sentence run in your Minds, *1 John 4. 11. Beloved, if God so loved us, we ought to love one another.* If he hath given his Son ; if he still give him to us ; if we feed and live upon him, then let us love as Brethren, and not

* Dr. Jer. Taylor.

fall out in our way to Heaven. And if we find our love to grow sick and weak, and to be fallen to decay; then let us come hither on purpose for to revive it, and raise it up again. If the Lamp begin to burn dim, and to cast a very weak light; let us pour in more Oyl that it may not go out. If our love begin to be chill and cold, let us put this fire the oftener under it, that it may be kept in a flame. For assure your selves, that they who take up their differences and enmities again, did never truly lay them aside; they did but mock God when they came to this holy Communion with a pretence of Love and Charity, their hearts not being thoroughly resolved to forget all injuries and offences. Or if they did seriously labour to put to death all hatreds, one great reason why they are not thoroughly mortified, is, because they use so rarely this powerful means of suppressing them, and keeping them in their Graves. Men do one with another, as the * *Thespienses* with married persons, who once in *five years space*, kept a Feast called *Egrotidia*, in *Cupid's* honour for the reconciling of all differences that had happened between Man and Wife. Such a small Festivity do Men make of this Sacrament of the Lord's Supper, to which they come perhaps with an intention to bury all differences; but then they give them a whole twelve Months time, if not more, to revive and gather strength again. Hence

it is that the temper of the Christian World is as much different from the Spirit of the elder times, as heat is from cold, or life from death. They held such frequent Communion, that their love was so flagrant as to make them die for one another ; and we hold them so seldom, that the heat of our unmortified passions makes us wound and kill each other. So that I make account there is but little difference between *doing this* seldom, and not doing it at all ; yea those enmities will be more fierce and untractable, which even the Blood of Jesus hath not quenched.

To put a conclusion then to this Discourse, let me advise you, when you come from the Table of the Lord, thus to meditate within your selves :

A Meditation.

“ I have received fresh Pledges of the love of
 “ my Lord, and I have made new professions
 “ of my own ; What now doth the Lord re-
 “ quire of me ? What have I that I can render
 “ back to him ? Alas ! I have nothing to give
 “ him, but only my *love*. Nothing but my *love*
 “ did I say ? Oh how great a thing is *love* !
 “ how much is inclosed in the bosom of *love* !
 “ It is no such trifle as I imagine. *Love* brought
 “ God down to us, and *love* will carry us up
 “ to God. *Love* made God like to a Man ; and
 “ *love* will make Men like to God. *Love* made
 “ him die for us, and *love* will make us lay
 “ down

“down our lives for the Brethren. O the power of Heavenly Love! How shall I get thee
 “planted in my heart? Who can bring thee in-
 “to my Soul, but only *Love*? Love begets love; and
 “the frequent Meditation of this love of God,
 “and of his Son, will inflame thy heart in love
 “to them. Oh let a sense of this love lie per-
 “petually in my breast, that may change me
 “into love. Let me burn and languish in the
 “Arms of Jesus. Let me long for nothing but
 “him; let him be all my talk, all my joy, the
 “Crown of my delight. Let me never forget
 “how gracious he is; let the taste of his in-
 “comparable sweetness be never out of my
 “mouth; let me never relish any thing but
 “what hath some favour of him. O my Soul!
 “what should we wish for, but to feast again
 “with him? What should we desire but to be
 “satisfied with him? *† This one thing have I de-*
 “sired of the Lord, *that will I seek after, that I*
 “*may dwell in the House of my Lord all the days*
 “*of my life, to behold the beauty of the Lord, and*
 “*to enquire in his Temple.*

“What Friend is there to whom we have
 “been endeared, that we can forget? Do we
 “use to throw the tokens of love, whereby he
 “would be remembered, into a forsaken hole
 “where they shall never be seen? But how
 “strangely are we affected to the *Reliques* that
 “a dying Friend commends unto us? And how

“ much more should we be moved, if a Friend
 “ should die for *us*, and should leave us a re-
 “ membrance that he saved us from death?
 “ Could we ever let him go out of our minds?
 “ Should we not be in danger to think upon
 “ him over-much? Could we endure that the
 “ remembrance he left us, should be long out
 “ of our Eye? O my Soul! let us not deal then
 “ more unkindly with our blessed Saviour, who
 “ humbled himself to the Death, even the
 “ death of the Cross, that we might not eternal-
 “ ly die. Who was made *sin* for us, that we
 “ might be made the righteousness of God
 “ through him. Sure he never thought when he
 “ went to Heaven, that we would remember his
 “ love so seldom, and so coldly. Did he think
 “ that those whom he loves so much, would
 “ need so much entreaty to have Communion
 “ with him? Is it not a grief unto him now (if
 “ he be capable of any) to see that he hath so
 “ few *Lovers*? Doth it not trouble him, that
 “ they who profess love to him, testify it so
 “ poorly and rarely? Nay rather, O my Soul!
 “ he is troubled that we love our selves no better;
 “ and therefore both for the love of him, and the
 “ love of our selves, let us carefully observe his
 “ commands; of which this one, *Do this in re-*
 “ *membrance of me.*

For this is the love of God, that we keep his Com-
mandments. And this Commandment we have
from him, that he who loveth God, love his Brother
also.

Mensa

Menſa Myſtica.

SECT. V.

The Benefits of Holy Communion.

CHAP. XVII.

Pious Men can beſt tell how ſweet this Feaſt is; yet for the inviting of others to it, a Diſcourſe is begun concerning its heavenly pleaſures, and advantages.

Such is the nature of all Bodies, that the nearer they approach to their proper place and Center, the more they accelerate their motion, and with the greater ſpeed they run; as if they deſired to be at their beloved reſt, from whence they are loth to be removed. And ſuch is the temper of all holy hearts when they run towards God, the moſt natural place of their reſt, the very Center of their quiet and peace; the nearer they come to him, the faſter they move; they rather *ſlie* than run; and uſe their Wings rather than their feet, out of a vehement longing to be embraced by him. We cannot
but

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but think then, that they who draw nigh to God in this near way of Communion, and are entertained by him at his own Table, do fly up even unto Heaven, and get into his very bosom, as those that suffer more strong and powerful attractions from his mighty Goodness. And there my Discourse may well leave them reposing themselves in his Arms, and taking their rest in his love, from whence they will not easily endure a devulsion by the force of any other thing. But as a stone is unwilling to stir from the rest that it enjoys in the bosom of the Earth; so hard will it be to draw such Souls by the love of other things, from their own Center, where they feel so much quiet and tranquillity. Such persons I might well leave to tell themselves (and others if they can) what joy they find in God, what sweetness grows on this Tree of Life, and what pleasures he hath welcomed them withal at this holy Feast. Have you seen the Sun and the Moon in their full stand one against the other? Have you beheld a River running with a mighty stream into the Ocean? Or can you think that you see the fire falling from Heaven, as it did in *Elias's* time, to consume a Sacrifice? These are but little resemblances of that light wherewith their Souls are filled when they look upon him; of that fulness of joy wherein they are absorpt when their affections run to him; of the testimonies that he gives of his acceptance when they offer themselves to his service. And they themselves (as I said) can best tell into what a Paradise

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dise of pleasure he leads them, when he comes into his Garden, and beholds there all pleasant fruits.

But yet for the sake of those who are strangers to the Divine Life, and are loth to leave their Sins, though it be to have Communion with God; I shall labour briefly to declare the benefits of this holy Sacrament, that so I may invite them to lay aside their sins, and exchange them for better pleasures. And I hope I may provoke some to hunger after the House of God, and especially after his Table; where he feeds the hungry with rare Delights; where he cures the wounded, comforts the weak, enlightens the blind, revives the dead, pardons the Sinner, and strengthens him against his sin. Where he dignifies our Souls, and deifies, as it were, all our Faculties; where he unites us to himself, and joyns us in Friendship with our brethren; where he sprinkles our Hearts with his Blood; replenishes them with his Grace; refresheth them with his Love; encourageth them in his Ways; inebriates them with his Sweetness; and gives to drink of the Wine of the Kingdom; and sows in them the seed of Immortality.

One would think there should not be a Man of ordinary Discretion that would refuse to be amended, and so much bettered in his Condition by conversing with God. For you see Men rip up the bowels of the Earth, and torment her, to make her confess her Treasures; they dig even into the hearts of craggy Rocks, and take

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take incredible pains for Silver and Gold; they will break their sweetest sleep to accomplish an ambitious desire; they will spend their Patrimony, their Credit, their Bodies, and their very Souls for a drop of drunken pleasure, or carnal delight. What is the matter then that Men cannot be content to spend a few earnest thoughts, to use a little serious diligence for the purchase of the Riches of Heaven and Earth, for the promises of this Life, and that which is to come, for the Glory of God, for a Dignity not inferior to Angels, for a Sea of Delights and Pleasures that ravish the Heart of God? Poor Souls! they are ignorant sure of the Happiness that our Lord calls them unto; they imagine there is nothing better than to eat and drink, and satiate the Body with that which tickleth its senses; they are sunk into a sad puddle of filthy imaginations; let us see if we can lift up their Heads, let us try to open their Eyes, let us endeavour to perswade that there are Diviner Delights, that there is a Bread infinitely more delicious, and a Cup flowing with far more sweetness than that which the World bewitches and enchants her followers withal. * *O come, taste and see that the Lord is good,* (as the Psalmist speaks) † *Blessed is the Man whom he chuseth, and causeth to approach unto him, that he may dwell in his Courts. He shall be satisfied with the goodness of his House, even of his holy Temple.*

* Psal. 34. 8. † Psal. 64. 4.

Many rare things there are which the Gospel presents us withal, but nothing (methinks) is more tempting and inviting than this Heavenly Feast, where pleasure is mingled with profit, and physick with our food. Where at once we may both be enriched and delighted, both healed and nourished.

*This Table (if I may use the language of an holy Man) * is the very sinews of our Soul, the ligaments of our Mind, the foundation of our confidence, our hope, our salvation, our light, our life.* “ This Mystery makes the Earth an “ Heaven ; and therefore if thou wilt “ come hither, thou may’st open the Gate of “ Heaven, and look down into it, or rather not “ into Heaven, but into the Heaven of Heavens. “ For that which is the most precious of all “ things above, I will shew thee lying upon the “ Earth. For as in King’s Palaces, the chiefest “ and most precious things are not the fair Walls, “ the gilded Roofs, the costly Hangings, but “ the Body of the King that sits upon the Throne; “ even so in the Heavens the most glorious “ Thing is the Body of Christ, the King of Hea- “ ven. Now behold, and thou shalt see it here “ upon the Earth. For I do not shew thee the “ Angels, or the Arch-Angels, or the Heavens, “ or the Heaven of Heavens, but him that is the “ Lord and Master of them all ; and therefore

* St. Chrysost. Hom. 24. in 1. Cor. $\psi\chi\eta\varsigma\ \eta\mu\omega\upsilon\tau\omega\upsilon\ \tau\alpha\ \nu\epsilon\upsilon\gamma\epsilon\alpha\ \tau\eta\ \delta\iota\alpha\upsilon\omicron\iota\alpha\varsigma\ \delta\ \sigma\upsilon\upsilon\gamma\epsilon\sigma\mu\epsilon\tau\epsilon\varsigma$, &c.

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" must thou needs say, that thou see'st that upon
 " the Earth, which is more excellent than them
 " all? Yea, thou not only see'st, but thou touch-
 " est; and not only touche'st, but eate'st also,
 " yea, and carriest him home with thee. *Απόσμηξις*
 " *τοίνυν τῷ ψυχῷ, &c.* O then wipe thy Soul
 " very clean, prepare thy mind to the receiving
 " these Divine Mysteries. Who would not be
 " Religious, that he may be thus happy? who
 " would not forsake all things for such a sight,
 " for such an embracement? If thou might'st
 " but have the privilege to take up the Son of
 " a King with his Purple, and Diadem, and
 " other Ornaments, into thy Arms, would'st
 " thou not cast all other things to the ground to
 " be so employed? Tell me then, Why thou wilt
 " not prepare thy self, and reverently take the
 " only begotten Son of God into thy hands?
 " Wilt thou not throw away the love of all
 " earthly Things for him? Wilt thou not think
 " thy self brave enough in the enjoying of him?
 " Dost thou still look to the Earth, and love'st
 " Money, and admire'st heaps of Gold? Then
 " what pity can'st thou deserve? What pardon
 " can'st thou hope for? Or what excuse can'st
 " thou think of, to make for thy self? * Thus he.
 " When a Man hath heard the Sacred Hymns
 " (as he saith in another place) and hath seen
 " the Spiritual Marriage, and been feasted at the
 " Royal Table, and filled with the Holy Ghost,

* *Homil. 27. in 1 ad Corinth.*

“and hath been taken into the Quire of Seraphims, and made partaker with the Heavenly Powers: Who would throw away so great a Grace? Who would spend so rich a Treasure? Who would bring in Drunkenness or the like Guest, instead of such Divine Cheer? Drunkenness, I say, which is the Mother of Heaviness, (*αθυμία μιση*) the joy of none but the Devil, and is big with a thousand Evils. What madness possesses a Man, that he should not rather chuse to feast with God, than with the Devil? If thou sayest, that thou art merry, and rejoycest, and wonderfully pleased: I answer, And so I would have thee to be; only let not thy laughter be like the crackling of thorns under a Pot, but a solid joy that will make thy Heart to smile for ever. God doth not envy the Sons of Men any Happiness, but he would have them be sure they are happy, and not please themselves in a phantastical shadow of Happiness.

C H A P. XVIII.

Three Benefits that may be received by it. 1. Much Pleasure and Delight, which flows from several Springs. 2. Much Strength and vigour, as is proved by the three Graces of Faith, Hope and Charity. 3. A perfect cure of our Sicknesses and Diseases : It being Medicine as well as Food.

BUT that I may proceed more distinctly, and assault your Souls with the stronger Reasons, to deliver themselves up to a religious Life (one single piece of which hath such Blessings in it) I shall present you with the profit of worthy Receiving, in these three general Heads; which I shall borrow from a Devout Author. We have most Princely Dishes (saith St. Bernard) served up to us in the Supper of the Lord, prepared with the most curious and exquisite Art, and they are * *Deliciosa multum ad saporem, very delicious and sweet to the taste; solida ad nutrimentum, strong and solid for our nourishment; & efficacia ad medicinam, powerful and working for the curing of our diseases.* Seeing this Sacrament is a Feast, and is called the *Table*, and the Supper of the Lord; under these three Heads I shall comprehend those Benefits that may excite every Man to the examination of himself, and invite us all to this Heavenly Cheer. The things that are

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here set before us, are, 1. Most sweet, pleasant and refreshing. 2. They are solid, strengthening and nourishing : And 3. They are Medicinal and Healing.

I. *First*, * To a well-prepared palate they afford a most sweet and delightful relish. This Holy Sacrament breeds a Divine Pleasure, an Heavenly Joy in a right tempered Soul, and overflows it with sweetness more than the Body is satisfied with marrow and fatness ; now this refreshment arises,

1. From a great sense which is here given us of the Love of Christ, which (as the Song of Songs saith) † *is better than Wine*. It is more chearing and exhilarating, more cordial and reviving to think of his dear Love in shedding his Blood for us, than to drink the blood of the richest Grape ; and therefore the Church saith, ver. 4. *We will be glad and rejoyce in thee ; we will remember thy Love more than Wine*.

It is beyond a ravishment to remember, that Men are so beloved by the King of Heaven, so embraced by the Lord of all the World ; and still it is the more transporting to consider, that they feed upon this Lord of Love, and that he gives his very self unto them, and by such secret and wonderful ways unites himself unto their Souls. And it is most of all affecting, and but a little below Heaven, to think that this is our Jesus,

* *Deliciosa ad saporem.* † Cant. 1. 2.

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and our Lord; to say as the Spouse in the same Book, * *My Beloved is mine, and I am his.* When God thus lifts up the light of his Countenance upon a Soul, he puts gladness in its heart, more than the joy of Harvest. This is a Marriage-Feast, and therefore full of pleasure. Here a devout Soul gives it self to him, and He receives it, as we may say, into his Arms; here they plight their truth mutually each to other; here they engage themselves in unseparable unions, to hold perpetual intercourse, and live eternally together in the greatest affection. As the Bridegroom rejoyceth over his Bride, so the Lord rejoyceth over it, and he speaks not to it meerly by his Servants, but he kisses it (as the Spouse speaks, *Cant.* 1. 2.) with the kisses of his own mouth. So one of the Greek Commentators prettily glosses upon those words: *μη δια προσήτων μνηστεύσασθω με φησι, αλλά δι' ἐαυτῆς ὁμιλησάτω με,* Let me not only be espoused to him (saith the Church) by his Prophets and Ambassadors, but let him come himself, and converse with me. *Rebekkah* went along with *Eliezer* before she knew *Isaac*, and was resolved to be his Wife before he spake with her himself; but at last she beheld him, to whom she travelled, and came into his Arms whose love she sought, and then was her joy compleated. Even so the Messengers of God become Suiters to us in the Name of Christ, and woo our affections to be espoused to him, giving us many tokens of his love: And when we consent and resolve to be his,

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then by their Ministry we are conducted into his Arms, and at this Marriage-Feast we receive the fullest joys that flow from his heart unto us.

2. It flows from a sense of the pleasures that are in the exercise of true Religion. That is the greatest delight which arises from the Soul's own proper acts, and which it feels not only within, but from it self. And the more noble any of its acts are, and the more satisfying the objects are on which they are placed; the higher will the contentment be which they afford. As much therefore, as acts of Piety surpass all other, so much will the delight which accompanies them, go beyond all other delights. And as these acts of Devotion, which are performed by the worthy Receiver at this Holy Communion, are transcendent to all other Religious Acts; so will the feeling of them be transporting beyond all other pleasurable motions in the Soul. It is a rare delight to exercise our hearty Faith and Love, Thanksgiving and Rejoycing; and here all these Acts are in their top and height; and the Soul exerts its greatest force, and strains it self to do its best. Yea, here must needs be the greatest sweetness and delight, because part of our duty is joy and gladness, and we do very ill, if then we do not rejoice. And there is none knows but he that feels it, how pleasant it is likewise to mourn for sin, and to be wounded with a sense of our ingratitude, as well as of his love. There is sweetness in those tears, which drop from a heart full of love; that sorrow is delightful

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which springs from the sense of a kindness. Here holy Souls begin to feel the truth of what our Saviour hath said, * *Blessed are they that mourn, for they shall be comforted.* It is part of their comfort that they can mourn and shed a tear over a sick Soul, and a bleeding Saviour. What comfort then is there (think you) in the sense of a Pardon, if there be such comfort in mourning for the offence? If tears be such pleasant Food, then what are songs and praises?

3. From the hope of Heaven, and the expectation of the eternal Supper, to which this is but a preparatory Entertainment. This is some foretaste to stay our longings, and yet to excite our desires after the Heavenly Feast above. Here we break our fast (as I may say) but are made thereby very hungry, till that great Supper come. Here we have but a prælibation, a little short antepast of some rare things to come; yet seeing it is an earnest of those things, it creates in a holy Soul a wonderful contentment both from its own sweetness, and the hopes wherewith it feeds us. It nourishes, I say, in us most delicious longings; it makes the Soul even swell with comfortable expectations; and we receive it not only as a remembrance of what was done, but as a pledge of what shall be. We taste not only what he is to our Souls at present, but what he will be for ever.

And indeed it is a great part of the pleasure of his Food, that it hath so many tastes, and

* *Marth. 5. 3.*

affords

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affords such various relishes. In it we taste his Love in dying, his Love now that he is in the Heavens, and his Love when he shall appear in his Glory. We taste of the fruit of his Death, and of the fruit of his Resurrection also, yea and of his coming again to raise us from the dead too. We feel what he did upon the Cross; and that which was bitter to him, is sweet to us. We feel what he doth for us now in the Holy Sacrament, and his Spirit makes us taste the pleasures of Devotion in our Hearts. And we begin likewise to feel what he will do for us when he shall come to be glorified in his Saints, and to be admired in all them that believe. And how pleasant must it be to a Soul to have all this Cheer? How delightful to think that Christ dwells in us, and we in him? (*John 6. 65.*) How sweet to read that we shall have Eternal Life by union with him? (*verse 55.*) And how joyful must they be who carry about with them continually this hope of Heaven?

4. There arises also a great Joy from a sense how well pleased our Saviour is with the love of holy Souls. He not only communicates himself to us in this Sacrament, but hath also a kind of Communion with us. He delights to behold our grateful and gladsome remembrance of him; to behold our love to him, and our love to each other. It pleases him to see his People flock together with a greediness to receive him, and forwardness to tie themselves more dearly to him. And therefore the Bridegroom is pleased to use
such

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such words to his Spouse as she doth to him. She had said, *Cant. 1. 2. Thy Love is better than Wine*: And he saith the same, only with a greater ecstasie of Affection, cap. 4. 10. *How much better is thy Love than Wine!* And this Book holy Men (the Fathers of the Church) have interpreted of the Spiritual Marriage between Christ and his Church, which is in this Sacrament both represented and confirmed. Now what pleasure hence arises to the Soul, when it thinks that its Beloved is pleased, and that it rejoyces the Heart of Christ; every one may know that can love another. *It is the contentment of their love that it is accepted; and a great recompense that it is kindly entertained.*

Here is enough (though briefly) said to invite any Voluptuary to become a Spiritual Man: He must have a great deal of the Swine in him, that cannot be tempted by the delights of this Heavenly Food, which offers it self to his taste. Here a Man shall be satisfied with the Love of Christ, with the pleasures of all Religious Acts, with the hope of Heaven, which is the Cœlestial Manna, with a sense of the Joy in Heaven on our behalf. He hath forgotten sure the pleasures of a Man, whose Soul is not greedy to be filled with these good things. It is part of the punishment of wickedness to lose the rarest Delights here, as well as to suffer eternal Pains hereafter.

II, *Secondly*, But that you may not imagine
there

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there is nothing to be had here but what doth delight for the present instant of receiving; you must consider likewise, that these holy Mysteries yield a solid nourishment, and thereby afford us a constant chearfulness. They do not beget a pleasure that lies only upon the palate; but they are the more pleasing when they have descended as far as the heart: for there they lay the foundation of a lasting joy, by turning the affections of the heart toward Christ. The benefits of this food are not like to a blaze of straw, that warms a Man for the present, but soon leaves him cold; nor like a flash of Lightning, darting through the Soul for a moment, which returns presently into its darkness; nor like the frisking of the spirits in our body after a draught of Wine, which when the adventitious heat is over, fall into sluggishness again: But they are solid and substantial, like to the warmth of the Sun-beams when there is no Clouds before his face, nor no winds to sweep them away; or rather like the pleasures of eating food, which encreases our strength, and fattens our bones, and causes a durable chearfulness and vivacity of our spirits. for Bread, you know, is called the staff of Life, and that which strengthens Man's heart; as Wine is that which glads his heart, and cheareth God and Man.

By a right use of this holy Sacrament, all the faculties and parts of the Soul are nourished and enlarged. The Understanding becomes more full and clear in its perceptions of truth; the
will

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will is made more free and chearful in its choice of good; the affections more Heavenly and Divine, more forward and compliant with our wills; the passions more regular and orderly, under better government and command. All which would admit of a large Discourse; but seeing I have drawn this Tractate already to over-great a length, I will chuse to speak (and that but briefly neither) of what is most sensible to every good Man, *viz.* the encrease of these three great Graces, *Faith Hope and Charity.*

First, *Faith* is hereby made more solid and strong, whether we consider it in its direct, or reflex acts: *i. e.* We do in this Holy Feast look most seriously upon the proper object of our Faith Jesus Christ, and all the truths of the Gospel. We profess with all our Souls to embrace a Crucified Saviour; We seal to this truth which he hath sealed by his Blood; We make a most solemn and publick Confession of what we believe: We do most sacredly protest that we firmly consent to live according to it, and obey it. And then if we would reflect and turn our Eyes back into our own Souls, and believe something of our selves, we may be able to make a better judgment concerning our selves, and be more confirmed in the belief that we are real Christians; seeing after serious examination and advice with our selves, we find that we heartily love and obey Christ's Commands, and seeing that in his most sacred Presence who is the searcher of the heart, we dare confidently avow it,

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it, that there is not any thing, though never so difficult, which we know to be his Will, but we are resolved to do it. We are then in the right use of this Food, more strengthened both in the Premises, and also in the Conclusion. As if a Man should make this Syllogism or reasoning, He that heartily believes in Christ, and obeys the Gospel-Commands, shall inherit the Promises, and be Saved; I do so heartily believe and obey, therefore I shall be Saved. All these three Propositions or Affirmations, are by worthy receiving, much strengthened in us. We do heartily profess to believe the Gospel, and we are more confirmed in our Belief, and in particular of this, That he who doth believe in Christ, and obey him, shall be Saved. We see before our Eyes such Testimonies of God's Love, that we cannot but be full of this belief, which is a general Faith, and contained in the first of those now named Propositions. We do likewise here renew our consent to believe and obey our Lord in every thing he hath said; and this contains the second Proposition, and is a particular, special act of Faith. Now what should hinder, but that we may conclude most strongly that which is in the Third, *Therefore I shall be Saved.* And then Faith is manifestly nourished in every sense that you can take it in; We do directly put forth more lively acts of Faith, as that implies assenting to the Gospel, and consenting to obey it. And why should not the consequent be, That we may reflect more comfortably and solidly upon our selves,

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selves, that we are in a safe condition. And that we may continue so, there wants nothing but that we be diligent in the use of all Means, of which this is one; To confirm and establish our Faith more by often receiving the Sacred Body and Blood of Christ.

3. Our *Hope* is here also nourished and made more lively. And indeed it must be strengthened in proportion to our Faith; for hope arises out of it, and hath its growth with it, being but the expectation and waiting of Faith. Because I believe those things that are promised in the Gospel, therefore I wait for them; the stronger therefore that my Belief and Obedience is, the stronger will my Hope be. Now he that expresses his Faith in Christ at this Sacrament, and believes also that Christ is really present there, and likewise that he is united to Christ through a worthy use of it: He doth thereby get a greater reason to hope and wait for the other appearance and presence of Christ more visibly and openly, when he shall be divested of all signs and figures, and shall reveal himself with open Face: When we shall not know him so much as he that died, but as he that lives, and reigns, and triumphs.

3. Our *Love* hereby is manifestly enlarged and nourished; partly by fulfilling one of Christ's Commands. He that loves me, keeps my Commandments (saith our Lord) and this is one of them, *Do this in remembrance of me.* And partly by laying new fuel upon the fire which it may feed

feed upon. New Considerations (I mean) and Experiences, new Arguments and Incentives to Obedience. And partly by knitting and uniting of us in a more cordial love and affection to all our Brethren, which is an expression of love to him. For he hath said, 1 John 4. 12. *If we love one another, God dwelleth in us, and his love is perfected in us.*

Now *Faith, Hope and Love*, what will not they do, what cannot they overcome? All the craft of the Devil is discovered, all his power is broken, all his temptations are baffled by this Heavenly Nourishment. For if we consider the *first* piece of the Devil's Policy, which consists in magnifying and extolling the advantages of that thing to which he would tempt us; it is defeated by the *light of faith* which this Sacrament doth make more clear and shining. He uses all the Rhetorick and Sophistry that he hath, to perswade us that it is a harmless, or a pleasant, or a profitable, or a creditable thing. He paints forth Sin in the best Colours, and provides for it the most amorous Dresses. And as you see a Mountebank commends his Medicines, his Balsoms and Pomanders with so many amplifications, and lies, and arts of insinuation, that he cheats poor silly People: So doth the Devil puff up the ambitious Man's mind, and swells a Mole-hill into a Mountain; and he tickles the wanton fancy with promises of ravishment in an empty pleasure; and to the covetous Heart he saith, Thou can'st not tell the contentment

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ment that so many bags of Gold, or such a fair Lordship would give thy Heart: And there is no Man but he labours to cast a mist before his Eyes, and to dazzle him with some glittering appearance, in the midst of which he hopes to work his ends upon him. Now the light of Faith strikes through all those painted shews; and an hearty belief of the truth of the Gospel (which the Holy Eucharist still encreaseth) makes all these shadows fly away. It will not let us be deceived, as was our Mother Eve, with specious pretences, but saith, *Avant*, thou Impostor; away you lying vanities; tell me not these Tales; *For his Testimonies have I taken as an Heritage for ever, for they are the rejoycing of my heart, Psal.* 119. 111. And there is no less power in this holy Food, to enervate a *second* of his Arts, which is to affright us with the noise of danger and mischief, that shall seem greater than all the pleasures of Goodness, if we be will not be perswaded but that it is pleasurable. He puts strange Vizards upon all things, and makes them look as ugly and foully as he can; that so he may make us fly from the troubles of a mortified life. He labours to make us believe that there is nothing but sadness in God's Ways, and it begins perhaps to make us melancholy with the very thoughts of it. And if this will not do, he will stir up Enemies against us, to discourage us, our own Friends perhaps shall cast us off, or the Fire of Persecution shall burn against us. But now the *Hope* of the Glory of God will make us rejoyce

rejoyce even in the midst of Tribulations. Here we embrace also a Crucified Saviour; and there is no better Livery, than a Garment rent and torn, a Body wounded and abused (if need should be) for Christ's sake. There is nothing can affright a Soul that dwells in the wounds of its Saviour, as in the holes of a Rock. Nothing will seem difficult to a Heart that is filled with expectations, to dwell for ever in his embraces in the Heavens. And now how is the World and the Flesh confounded when they see good Men rejoyce and triumph in the midst of all miseries and discouragements? How do the Devils howl to see their stratagems so unsuccessful, that even Pains are accounted Pleasures, and Losses are accounted Gains, and Torments are turned into Joys, and Prisons are the Gate-houses of Paradises?

The Devil, you will say, will study to be revenged on such Men, and will not cease to vent his malice against such Souls. And seeing he knows not how to do them harm but by making them sin, he will try if like a Serpent he can insinuate but a part of himself at any little hole. He will perswade them to self-indulgence in some small crime, that so he may bring them to all the rest; or he will labour to draw them if it may be, within the verge of sin, into an infectious place, into the Society of a temptation, hoping that by little degrees and preambles, he may make way for sin to enter. But the *love of God*, which is here much inflamed, will make

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the Soul of such a quick scent that it may easily perceive his wiles. Love doth extraordinarily enlighten the Soul by its flames, and will make it more discerning of the least spot that is in it self, and of the least danger that is without. And the more pure and white the Soul grows by *love*, the sooner will any speck of filth be espied upon it. The more full of light it is, the more imperfections will it take notice of, which before were unobserved; as in the beams of the Sun we see a thousand little atoms or motes which before were not discerned.

By all this, which in your own meditation may be enlarged, you see what strength it affords. To which you may add, if you please, that as the Devil hath baits for every palate, and can humour every Man's taste, and comply with all complexions and dispositions: So is the Holy Sacrament an Heavenly Manna which tastes as every Man wishes, and (as the Author of the Book of Wisdom speaks) *† doth serve to the appetite of the eater, and tempers it self to every man's liking being able to give them all content.*

III. *Thirdly*, But this Bread and Wine being spiritually received, are not only ** food and meat, but Physick and Medicine also.* They are means to preserve health where it is, and to restore it where it is decayed. Though this may seem more doubtful than the two former, and you may ask how Bread and Wine do signifie any

† Wisd. 16. 20, 21. * *Efficacia ad medicinam.*

thing of this nature; yet I shall shew you, that is denoted by them in Christ's intention, more than any thing else. For the Bread (as you have seen) doth not represent the Body and Flesh of Christ barely and in general, as it is the food of the soul; but in a more especial manner, as the flesh of a Sacrifice, and that a Sacrifice for our sin, whereby it becomes not only our *meat*, but our *medicine* also. The food we eat is in remembrance that Christ died for sin, and so it is healing to our souls, and killing to our sins; it purges away our iniquities, and purifies our hearts. And so Christ's Blood is here considered as the Blood of the Cross, the Blood of Atonement and propitiation for us; and therefore we do not receive (as hath been said) bare Bread and Wine, but Bread broken and Wine poured out. And here you may take notice of the reason why Christ did institute Bread and Wine, rather than Flesh, to represent himself by, unto us. Not because Flesh was used by the *Jews* in their Sacrifices, for so were Bread and Wine: Nor only because this was the common food and nourishment for the Body, for so was Flesh also: But it is likely Christ chose things without life, wherein there was no Blood, *viz.* Bread and Wine, because he would shew that no Creature was any more to lose its life for the sin of Men, and that no more blood was to be shed for expiation of it. The Passover, which we may call a Sacrament of the Old Testament, was bloody, to denote Christ's Blood that should be shed; but now

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that it is shed, the Sacrament, which represents it as already done, is without any bloody thing. He is shewn to us as one that hath died by this broken Bread and Wine effused ; and he shews us likewise that there shall be no more Death, no more Blood shed for us (a full Atonement being made) because it is only Bread, and only Wine. These things then having such a special reference to Christ's Death, the worthy Receiving of them must needs be of great force.

I. As an Antidote to take away the poyson and killing power of Sin. The Blood of Christ doth wash away our guilt, and takes off all obligations unto punishment ; and the consideration that Christ hath dyed for us, expels the poyson from the Heart which would make us faint and die. It heals the wounds that Sin hath made ; and takes away the anger of the sore ; it asswages the rage and the heat of that Sting which the fiery Serpent had sent unto us, and suffers not the venom to undo us. The pardon indeed is granted to us by virtue of the Covenant of Grace, when we unfeignedly Repent and Believe, *i. e.* when we are converted unto God ; but now likewise it is further sealed to such Persons. That which was confirmed before by the Blood of Christ, is now in a sensible manner applied to us, and ratified by the representations of that Blood. In the use of these likewise we receive an increase of Piety, and get more full Victories over our sins ; and thereby feel more the virtue of the Antidote, and have a sense of
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our pardon made as lively, as if there was a new Act of Grace passed to settle it more surely upon us.

2. It is of a Cathartical Virtue also, and hath in it a force to purge and cleanse our Souls from their impurities. As it takes away the killing-power of Sin against us, so it kills Sin in us. By our abiding in the Wounds of Christ, Sin is wounded and slain. If any of you (saith *S. Bernard*) do not feel so frequently the sharp motions of Anger, Envy or Luxury, &c. *Gratias agat corpori & sanguini Domini*, &c. Let him give thanks to the Body and Blood of our Lord, and let him praise the power of this Sacrament. The Blood of Christ quenches the fire of Anger, the heart-burnings of Malice and Envy, the feaverish heats of Lust, the raging thirst after sensual Pleasures. Consider what thou art: Dost thou delight in Drink? Here is a Draught to quench thy thirst. Art thou a Glutton? Here is a Morsel that will make thee say, *Lord evermore give us this Bread*. Art thou worldly-minded? Here is Christ dying to the World, and leaving the World, who will carry thee away with him in his Arms. Art thou fearful to suffer any thing for Christ? Drink the Cup of the Blood of Christ, that thou may'st be able to shed thy own Blood for Christ. Give (saith *Cyprian*) * the Cup of Christ to those who are to drink of the Cup of Martyrdom. Art thou afraid of the

* *Calicem sanguinis Christi bibas, ut possis propter Christum sanguinem fundere.* Cyprian.

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power of the Devil? Christ, O Man, comes here to take possession of thee. And as he upon the Cross spoiled Principalities and Powers, triumphing over them; so may'st thou do also in this Sacrament of the Cross. Art thou afraid of growing cold and dead in good Duties? Thou drinkest the Blood of Jesus that is full of Spirit, and will warm and enliven thy Heart. Whatsoever sin thou hast unmortified, bring it hither, and nail it unto the Cross of Christ till it be stark dead. And to whatsoever good thou would'st be animated, shew thy Lord thy desire to it, and shew him his Blood to move him to bestow it. Only remember that it works not as Physick doth in a natural, but in a spiritual manner. It works as a Sacrament, and requires thy inward, rational and spiritual operations; and then thou wilt find the profit of it to be greater than all that I have said. Some of the old Heathens represented plenty and worldly happiness, by a Man with Bread in one Hand, and a Cup in the other, and a Crown of Poppy about his Head, which signified sleep and empriness of care and trouble in the midst of abundance. That Man thou may'st be, for by this Bread and Wine is exhibited to thee all plenty of Grace, and Blessing of Peace and Comfort. Thou may'st lay down thy self in peace, and sleep quietly; not in the lap of the World and carnal security, but in the bosom of our Lord, solacing thy self in his Love, and saying, *Thou hast put gladness in my heart, more than in the time that their Corn and Wine encreased,* Psal 4. 7.

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Let me say therefore to every holy and well-disposed Soul in the words of St. Ambrose, *Veni as, venias ad cibum Christi, ad cibum, &c.* Come, come to the food of Christ, to the food of the Lord's Body, to the Banquet of the Sacrament, to the Cup wherewith the Affections of the Faithful are inebriated and made drunken; That thou may'st put off the cares of the World, the snares of the Devil, and the fears of Death; and that thou may'st put on the comforts of God, the delights of Peace, the joys of Pardon, more sweet than all the Pleasures of a Paradise.

And Thou, O Lord our God, who dost provide food for all Creatures, and hast given all Creatures to be food for Man; and feedest not only his Body, but his Soul also; and givest him for his Soul, not only thy holy word, but the blessed Body and Blood of thy Son: Do thou cause all our Hearts to burn with desires after Thee, who art so full of love to us. Make every Christian Soul to relish and savour the things of God. Prepare everyone by a full digestion of thy Heavenly Word, to receive likewise this divine nourishment of their Souls. Stir up all their hunger after this Feast. Excite all their longing-appetites after this Heavenly Manna. And let this be the voice and hearty language of every one that reads this Book: Give us, good Lord! Give us evermore this food. Amen most gracious God, for Jesus Christ his sake. Amen.

CHAP. XIX.

The danger of coming hither unprepared opened in Seven Considerations; relating partly to the good, partly to the bad. Which are not intended to affright Men from coming, but to move them to come advisedly and with well prepared Souls. For he sins that stays away, as well as he that comes unworthily. The excuses that Men pretend for their staying away, shewn to be frivolous.

AS the Sun and the showers make those Plants more tall and beautiful which have any living roots in the Earth, but on the contrary do putrefy and dry up those whose roots are dead: So it is with this Sacrament, which renders their Souls more fair and flourishing who receive it rooted in love; but those are more dried and hardned by it, and tend more to corruption, who have no life at all in them whereby to convert it into their nourishment. Or as you see it is in corporal nutriment, those meats which give a plentiful increase to sound bodies, do more weaken and infeeble those whose stomachs are corrupt; and the higher and fuller the nutriment is, the more corruption doth it breed in those that are infirm, and not apt to receive it. So it is in this sacred spiritual repast; the greater and more large stock of spirits and strength it is apt to afford to a Soul that fits it self to receive it; the more distempers and weakneses doth it leave in the spirit

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spirit of him that cares not what he does, so he may but have it. Let me with therefore every Man to approve himself to be a sincere Christian, and and so let him eat of this Bread, and drink of this Cup; for as the benefits are great if we use it aright, so are the dangers great if we mind not what we do. Presume not to draw nigh hither in your dirty Garments: Let not your Souls stand in God's presence all nasty and filthy. Lay not unwashen hands upon his Table; and let not your feet tread in his holy place, unless they walk in the ways of his Commandments. Let not him whose mouth is full of cursing and bitterness, of blasphemies and revilings, of corrupt and rotten Communication, dare to put this Bread into his mouth. Let not him that sits with the Drunkard, and delights in strong drink, be so bold as to take this Cup into his hand. Let not the covetous Miser that hugs his Mammon, be so fearless as to come to this Feast of Charity. Let not the heart that is filled with wrath, and hatred, and uncharitableness, presume to sit down at this Feast of Love. Let not that hand stretch forth it self to receive the Body and Blood of Christ, which is dipt in Blood, or defiled with unlawful gain. Let every Man that works iniquity, and lives in the neglect of any known Duty, or is not careful to know it, fear and stand in awe, and keep at a distance, and instantly fly from his sin which must thus make him avoid the presence of the Lord, and the Society of the Faithful. Yea let not the most holy

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ly Person dare to draw near to God in this Duty till he hath trimmed and dressed up his Soul; till he hath snuffed his Lamp, and made it burn more clearly; till he hath excited those affections in his Heart which are most proper to this Action; till he hath considered what he is about to do, and hath put himself in a meet disposition to be so familiar with God. For,

1. Though he hath some goodness in him that comes unprepared to the Lord's Table, * yet he may be guilty of the Body and Blood of the Lord. So the Apostle saith the *Corinthians* were (who professed the Faith of Christ) because they did not discern the Lord's Body, nor minded for what ends they did Communicate. He offers a great disrespect to the Body and Blood of Christ, and is guilty of irreverence to it, who makes not solemn and serious addresses to him, and comes with no more purity and cleanness into the presence of the King, than he would take care of, in the presence of an ordinary Man. He makes as if Christ was his Fellow, and that a Man may come as rudely into his Company, as if he were coming into his own House, and sitting at his own Board.

2. A good Man that eats unpreparedly, and without fore-going consideration, may eat and drink † *damnation* to himself, *i. e.* he may bring upon himself bodily Judgments when he minds not seriously the religious ends of this eating and

* 1 Cor. II. 27, 29. † 1 Cor. II. 29.

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drinking. For so the word *κεῖνα* is to be understood as it relates to the believing *Corinthians*, as is manifest from *ver. 30*. For this cause many were *weak*, and others *sick*, and others were *dead*. The cause he speaks of, was their unworthy eating and drinking, *i. e.* their maintaining pride and contempt of their poor Brethren, their uncharitableness and want of love even when they were doing this Sacred Action. This caused God to scourge them, and inflict some punishments upon their Bodies, that he might awaken and save their Souls. Every Sin may be the cause of Diseases, but this in particular is noted as the Author of those Diseases that rage among Christians. Take heed then how thou comest void of humility, or Brotherly kindness, or not attending what thou art there to do. He that drinks thus unworthily, may have a Poyson run thro' his Veins; the Wine may breed the Stone in his Kidneys or Bladder, and the Gout in his Joints; an Ague or Feaver may have a Commision to invade his Blood. Or if none of these fall upon him, it may bring a Curse upon his Goods, or Relations, or good Name. Every time thou receivest, and art not a Man that examinest thyself, for any thing thou canst tell, thou killest a Child, or Beast, thou blatest thy Corn, or callest for Worms and Catterpillers upon thy fruit. And if we go on, and will not amend in this thing, whereas God doth now plague us with many Sickneses, he may in a short time send the Pestilence, and sweep us away with the

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the besome of destruction; he may depopulate our Parishes, and leave but a few Communicants.

3. As for a wicked prophane Person that approaches hither with some slight intentions to leave his sin in which perhaps he the last Week lived; He is guilty of the Body and Blood of the Lord in another sense. He is a kind of Murderer of the Lord of Life; he makes his Wounds bleed afresh; and he pierces his sides with a greater Cruelty than the *Roman* Soldier; he grieves and wounds him more than the *Jews* that wrung his blood out of his sacred Body. For he brings that before him which he hates more than he did Death, more than the Nails and the Cross. He pricks him with that which is sorer to him than the Spear which was thrust into his side. He knows he should do better; when they did they knew not what. O how doth it trouble the heart of our Lord to see Men lay that in their bosom, and cherish its Life, which was the cause of his Death. Yea, how grievous must it be unto him to see them do this, even when they come to commemorate his Death! This sin of unworthy receiving, doth strike above the rest to his heart; seeing all his pains cannot make them leave their sins. It is as if a Child should kiss the bloody Knife which killed his Father; when he comes to make a solemn Declaration against the Authors of his Death, and pretends to take vengeance upon them as Villains, for such an unpardonable

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pardonable Fact. As if a *Roman* should have run into the Enemy's Camp, having made a large commendation of that Act of *Decius* in dying for his Country. And there is one Sin that seems more manifestly than others, to open the closed Wounds of Christ; that is Hatred and Enmity in our Hearts, which I doubt few of the common sort are free of. He that comes with his Heart full of Passion and Anger, and rage against his Brother, what doth he but rend and tear the Body of Christ in pieces? He separates and divides as much as he can one part of it from another, and in a most formal manner kills him afresh in his Members, who are called his Body. Whosoever hates his Brother is a Murderer; whosoever divides one Man from another, he doth what he can to rend the Body of Christ, and to destroy that which is as dear unto him as his Life. Now whose Heart would not faint and swoon to think of being guilty of his most Sacred Blood? There is no such load to the Conscience, as to shed innocent blood: Who then can have a Heart strong enough to bear him up under the Crime of being guilty of the Body and Blood of the Son of God?

4. And that is the fourth thing, I would have such Persons to consider, that they eat and drink Damnation to themselves in a more spiritual sense than the *Corinthians* did; that is, they make themselves liable not only to the Plagues of God in this Life, but to his everlasting Anger in the World to come. You have seen already

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ready that in this Sacrament we make a solemn Profession of our selves to be Christ's Disciples, we vow our selves to his Service ; what doth he then but call for all the Curses of God upon his Head, who takes no care to keep those Engagements? We here profess to believe the Gospel, and to submit our selves to it ; now the threatenings of Christ are a part of his Gospel, which we chuse here to fall under, if we do not obey his Commands. We here receive Christ who is represented to us by the signs of Bread and Wine. He therefore who embraces him with a dead Faith, that works not by Love, what doth he else but damn himself? He professes Christ as solemnly as any Creature can do, but he lives not according to him : His own faith then and belief, will condemn him. And let that Man think that he departs from the Lord's Table exposed to all the Mischiefs in the World that can fall upon a Man unprotected from above. The shadow of the Lord is departed from his head, and he lies open to all the Thunder-bolts of Heaven. And besides he consigns himself over to eternal death ; he binds himself to endure the torments of Hell-fire. When a Man can think of Christ, of his Death, of his Love, and yet love his Sin, and keep the Traytor in his breast ; it will at last prove a Traytor to him, and hale him to the most fearful Execution. The flames of Hell will be the hotter, because the Blood of Christ will not quench them : The Anger of God will be more incensed, because Men blew it

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up by their sins, notwithstanding the stream of Blood which flowed from the side of his Son to slake it. And you will see that he is in greater danger of Hell-fire than other Men, and that he drinks Damnation, if you consider that which follows.

5. Such a prophane Person doth by this Act, more harden his Heart in his sin, and makes it more obdurate against all the methods of God. It may be in the heart of some to say, that there is no such danger of damnation; for a Man may repent, and though he do not now leave his Sin, yet hereafter he may be out of love with it. But this Imagination will soon fly away, if you set but the light of this Truth (and those that follow) against it; That a Man's Heart becomes more obstinate and unmanageable, who is not softened by Christ's Blood, and goes on in sin, though he then perhaps entertain'd some Resolutions against it. This Bread will turn into a Stone in such a Man's Heart, and it will become as hard as the nether Millstone. He that can sin, though he remember often such a Love that is in Christ, and so great Evil as is in Sin, and though he come and make engagements and professions of love to him, must needs be very stupid and senseless. And God withdrawing his Grace, Christ departing away from such an unhallowed and impudent Creature, must needs make his Heart more seared, and his condition more dangerous. When he approaches to a Soul, and finds it a Nest of unclean Birds, his Holy Spirit

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Spirit will take the Wings of a Dove, and fly away to a cleaner and whiter habitation. Or rather, if we refuse to hear his Law, and obey his Word which is preached to us, he will not come to us when we are so bold as to take this Covenant into our mouths, and yet hate to be reformed. And if he will not come to us, what can follow but coldness and hardness, by reason of his absence?

6. The Devil enters into that heart which Christ leaves. If the Lord can find no room in us, we become fit for seven more foul spirits than dwelt in us before. God leaves Men more to the power of Satan when they offer such contempt unto his Son. The powers of darkness rush with greater fury, and with a greater throng upon such a Person that loves to be in darkness in the midst of such Heavenly Light. The Serpent may infuse his venome more into their spirits, as well as sting their Bodies; and he gets a stronger title to them after they have offered such an affront and mockery to the Son of God.

7. It must needs be hard for such a Person to get a pardon, because he sins even against that Blood by which the pardon is to be obtained. Upon what score can he sue for forgiveness, who made so light of the Covenant of forgiveness? What will he plead for himself, who makes so little Conscience of keeping Christ's Commands, that he breaks them all at once? for he that doth not heartily entertain Christ when he is so tendred, and submits not himself to him,

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him, he refuses all the Gospel, and rejects all that he says. I tell you it will cost a Man many a tear, and a very sad repentance, before he obtain the mercy to wipe off those stains which the Blood of Christ leaves upon the Soul. He must be washed in that very Blood which he uses so irreverently, and which he can sin against so boldly; and what a strong Faith must he have that can think this is so easily to be obtained!

Let no Man then approach hither that is in love with any sin; whose heart is not so broken for his Rebellions, that he verily thinks in his Conscience he shall leave them. Let him bring nothing into the presence of Christ which his Soul hates; unless he intend to be worse than a Jew, who did not own him to be the Christ. And if any Man do find upon good consideration that he and his sins are so fal'n out, that they shall never agree again, and therefore desires here to make an open defiance of them, and joyn himself most solemnly in a Friendship with Christ; let him be infinitely careful afterward, that he do not return with a Dog to his Vomit after he hath eaten this Sacred Food.

But let me add this, that I do not say all this of the danger that is in this thing, that *you may not come* (as St. Chrysostom speaks) *but that you may not meerly come.* For as to come on any fashion is very dangerous; so not to come at all is certain Famine and Death. As he may sur-

* Ταῦτα λέγω ἵνα μὴ προσίωμι, ἀλλ' ἵνα μὴ ἀπλῶς προσίωμι, &c. Hom. 24. in 1 ad Corinth.

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feit and kill himself that is a Glutton; so it is most certain that he perishes who fasts and never eats at all. If it be a Duty to do this, then there is a punishment annexed to the neglect, as well as to the ill performance of it. There is a danger in not coming, as well as in coming unworthily. God is angry at one sin as well as at another; and if he shall be condemned that doth this ignorantly, or in love to his sins, or in a half hatred to them, so shall he be that stays away, and will not get knowledge, nor leave his sins. He that eats irreverently, is guilty by prophaning of Christ's Body, and so is he that eats not at all, by despising of it, and preferring his lusts before him. As he eats Damnation to himself; so doth the other by not eating, judge himself to be in a damnable condition. For if we cannot partake of his Body and Blood here, how can we think our selves fit to feast with him hereafter? Many think that they are safe if they venture not upon these holy things; and it disquiets them to come in their sins; but it never troubles them that they stay away and continue in their sins. These Mens Consciences are but half informed; and I seriously wish them not to endure in that condition, wherein they judge themselves unmeet Society for Christ and the Faithful. Remember, that you not only live in sin, but add this sin to all the rest, that you do not come to remember Christ, and shew forth his Death. He that breaks one of the least of his Commandments, and lives in the known neglect

glect of it, shall be called least in the Kingdom of Heaven, i. e. shall be deemed not to belong to it.

Away then with this supine negligence;
* *Cleanse your hearts ye sinners, and purifie your hearts ye double minded.* Purge your Souls by hearty sorrow, by humble confession; by great contrition, by a professed hatred and detestation of all your sins. † *Mortifie your members that are on the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness.* Put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lye not one unto another. But put on as the Elect of God, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye, &c. And come hither to strengthen your Resolutions, and to confirm your Purposes. Come and renew your Vows of holy living, and protest in the sight of God and his holy Angels, and before his faithful People, that you will be the followers of the Lord Jesus. Do not weep and mourn, and afflict your Souls for a day; do not banish your sins for a little time, that you may entertain them afterwards with a greater kindness; but give them an eternal Divorce, and bid them never think to return again. Do not go a little

* James. 4. 8. † Col. 3. 5, 8, 12, 13.

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back from your sins, that you may take your rise, and leap into them with a greater violence; but fly from them as from the Devil, and the mouth of the Pit, resolving never to cast a friendly look upon them any more. And then come to Christ, and cause joy in Heaven at the return of a repenting Sinner. And if thou takest upon thee his Yoke, why should there not be joy on Earth too? Why should'st thou not come and praise the Lord for his goodness to thee, and make the Faithful rejoyce with thee that they have got more Company at this Holy Feast?

But I am very ignorant, will some say, and I dare not come for fear I understand not these Mysteries. I answer, That it is very well if thou art sensible of thy Ignorance, for then there is hope thou wilt labour after Knowledge. And it is not hard to understand the meaning of these things, but very easie; for our Lord hath made his sufferings sensible to us in these Signs, that we might more easily remember them, and be more quickly moved by them to due affections to him.

But I am afraid my Heart is not right, saith another, and that I am cheated with the shadows of Faith and Repentance. Let that Man who speaks thus, tell himself what he means by true Faith which he would find in himself. Is it a perswasion that God loves thee? Is it a resting on Christ for Salvation? A thousand to one this is the mistake which troubles many. But that
Faith

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Faith is another thing which the Gospel speaks of, which will be soon understood, if thou understandest what the Gospel is which thou art to believe. The Gospel is to be considered either as a Narrative, Relation and Report of what Christ Jesus was upon Earth, and of what he hath done, and suffered; of what he taught, and what he now is in the Heavens. It is an History of his Life and Death, Resurrection, and Ascension into Heaven, there to sit at God's Right-hand; and it is a Sermon concerning Christ's Doctrines, of his Commands, Promises and Threatnings. Or Secondly, it is to be considered as it is a Call or Proclamation, an offer or tender of Pardon, Grace and Salvation to all that will accept of them on the Conditions that are propounded. Now Faith is first an *assent* of the Mind and Heart to that Report, a firm perswasion that all is true that is said in the Gospel; and secondly, It is a consent to that offer, an acceptance of that invitation, an embracement of all that is there tendered, by yielding up of our selves to obey the Lord Jesus in all things. This is receiving of Christ, this is believing in the Son of God. And there are many Acts of Faith to be in thy Heart, before thou can'st lay hold of the Mercy of God, and be confident thou art accepted of him. And proportionably to thy sincere and hearty consent to obey him, will be thy perswasion of an interest in that Mercy. If thy confident relying on him for Salvation, exceed other Acts of a lively Faith,

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it is to be suspected of too sudden a growth, and thou had'st best fear that it starts up too high. But consider with thy self, dost thou believe the Gospel? Doth thy heart submit to that way of Salvation there proposed? Art thou devoted to the service of Jesus? Then be of good comfort, if not confident; come and strengthen thy Faith, that thou may'st still do as thou hast resolved. This is one of the Commands of the Gospel which thou dost believe; and therefore if thy Faith be true, obey it.

But a third faith, That he hath so much business that he cannot prepare himself. But consider I pray you in the fear of God, what greater business can there be, than to work out our Salvation? Had not they business (as they pretended) of great import, to whom the Lord said, You shall not taste of my Supper? Consider whether thou can'st not bring thy business into a less compass, or may it not be let alone till another time? I cannot believe that any Man is so imployed, that constantly when he is to receive the Sacrament, he must omit it, or be a great loser. It is incredible that his business must be done just in that nick of time, and that none else will serve. But how comes it that Men can find time for sports and recreations, for visits and friendly entertainments; and yet can never be found at leisure when Christ comes? And besides, what do Men mean by preparation? Are they so imployed that they cannot read, nor pray seriously, nor praise God for his mercies?

Mercies? If they be, they are most dangerously busied; it were good for them they had not half that Riches which will not let them go to Heaven. But if they be constantly free for such good Duties, then they are making daily preparation for this sort of Prayers and Praises. *There is none need be unprepared by business for this Duty, who are not unprepared for all other.*

But there are wicked Persons, that Communicate, say some other. These it seems have time enough both to observe themselves and others also. Then, I hope, they have reprov'd and admonish'd their Brethren, and they pray continually for them, or else why do they speak of them as so wicked? None is to be deemed so wicked as to be excluded from our Society, unless he refuse reproofs, and reject our good counsel, and withstand all the means of amendment. But who made thee a Judge of the matter? Can'st thou determine who are fit to be debarr'd all Christian Society? If it belong to some other Person to judge of him, do not take upon thee his office. If he do not his office, go and tell him of it; and if he still neglect his Duty, do not thou therefore neglect thine. If he will not do what becomes him, do not thou therefore refuse thine own food, and starve thy Soul out of I know not what peevishness, that all things cannot be according to thy desire.

But perhaps this Case may be thought worthy of particular satisfaction, and therefore I shall bestow a whole Chapter upon it. This only I desire,

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fire, that none would make it a matter of Quarrel, which I propound, but look upon it as a desire after peace.

C H A P. XX.

The great Excuse of many unmask'd; which is, That wicked Men are permitted to Communicate. in which is shewn the process that is to be used, before we refuse to Communicate with those that are bad.

The Conclusion.

I. **A**ND first, I suppose, every sober Christian will take this for a truth, That no Man is to judge another so wicked as to refuse his Communion, till he be cast out of the Society of the Faithful, for his wickedness. No modest Person will be so bold as to pass his Censures upon a Man whom the Church hath not yet Censured. It is too much Arrogance for a private Man to make himself the Judge of all his Brethren. And such a pride may deserve as severe a Censure, as that wickedness which he is pleased to condemn.

II. Secondly, I think this will not be deny'd neither, That they in whose power it is to remove the wicked from Communion, are not to do it hastily. Two or three Thoughts will serve

serve many private Men to the refusing of their Brethren. Some passionate Discourse shall convert them to separate from all those whom an Hour before they owned. And if they change their Thoughts so speedily, they are very unfit to judge of such a weighty Matter. But then they that are Judges, must take great heed that their zeal do not out-run their knowledge; and they must beware they use not severe Medicines, when more mild and gentle will cure the Disease. Is God hasty in judging of us? Doth one sin make him withdraw his Grace? Doth not he wait to be gracious? and is he not slow to anger, and of great mercy? Doth not he use many means to amend us, before he sends sicknesses, or such punishments upon us? The Ministers of the Gospel are then to imitate their Master, and to proceed very slowly unto any sharp courses, though they tend to Mens recovery.

III. Thirdly, We must take therefore the method which Christ hath prescribed, before we judge a Man so wicked as to be Un-churched. And that is this,

I. There is an expresse Command of *fraternal Admonition*, 1 Thess, 5. 14. Every particular Christian that sees his Brother in a fault, is bound to admonish him, to open his Eyes, to awaken him out of his drowsiness, and stir him up to Repentance. It was a barbarous saying of Cain, Am I my Brother's Keeper? If we be Brethren, we ought to have a Charity to each other

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other; and none can be greater than this, to reprove a Sinner and endeavour his amendment. And so our Saviour bid every Disciple (*Matth.* 18. 15.) when his Brother trespasses against him, that he should go and tell him of it privately between them two. What a great deal would the Devil lose, if this were practised as faithfully as many other Duties are? Nay, if Men were as ready discreetly to reprove, as they are rashly to condemn, his Kingdom would be in danger to be ruined. For not only those Quarrels that are in the Church might be hereby reconciled; but a very noisome part of Man's Life would be sanctified and perfumed. Their backbitings, their evil surmisings, their whisperings, and speaking evil one of another, would at once be amended, together with their uncharitable separations. And I would to God that they who have such a care that there should be no wicked in the Church, would not tell *others* that such a Man is wicked, before they have told *him* so, and endeavoured his reformation. This would be a great Charity to him, by hiding his faults from being more publick; and no less Charity to our selves, by converting a Sinner from the error of his ways, and saving a Soul from death, which will hide a multitude of sins.

2. If this prevail not, he is to get two or three honest Men besides himself, to do this Duty with him. So our Saviour prescribes in that place, *Matth.* 18. 16. We must not presently give a Man up for incorrigible, if our single Admonition

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on be not received or followed; nor must we divulge his faults, and spread them any further than is necessary for his amendment. And perhaps the fault may be known to more than one; in which case they that are of best knowledge and affections, should undertake his Cure, and cover his Sin that it be not known unto all Men.

3. But if he refuse to hearken to these Mens good counsel, then let them tell it to the Minister, whom God hath set over them; and let him privately admonish him that hath offended, with all love and gentleness. And as the former was a *fraternal*, so is this a *paternal* Admonition. And if his fault be known to him before, then he is bound to admonish him, both as he is a *Brother*, and as he is a *Father*. And I suppose his Charity will be so great, as not to think one entreaty to be enough; but he will extend it to repeated beseechings, before any course more severe be used. Or he may take, after many admonitions, some few with him to be both witnesses of what he doth, and also to make it more solemn and effectual to the Sinner.

4. But then if after this sort of admonition, the party continue unreformed, the highest Authority in the Church is to be implored against him; that *he may be rebuked before all*, as the Apostle tells us, *1 Tim. 5. 20*, For as the private Person was to do it by himself, and then before others; so is the Minister likewise to use a first
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and second admonition answerable unto theirs. He is in the face of the Congregation to exhort him to repentance, to pray for him that he may repent, which in all likelihood will amend him, or at least *dum unus corripitur, plurimi emendantur*, many will fear the like correction. He that saith this is to defame a Man, doth himself defame the Gospel, and finds fault with the method of Christ to do Men good. He doth shame himself, *qui facit, quod argui debet, non ille, qui arguit*. He that reproves another, doth not defame him, but he defames himself by deserving of reproof. And it is a greater shame to commit it, and continue in it, than to be reprov'd for it, and amend it.

5. And if after these too admonitions of his and theirs, he doth not amend, then let him be rejected and cast from the Communion of the Church, as the Apostle saith *Tit. 3. 10, i. e.* Let him speak to all the Congregation to avoid such a Man as an infectious Person; and not keep society and converse with him. Let him charge them to withdraw themselves from his Company, and not to maintain familiarity with one so incorrigible. For you must know (which People little consider,) That they that you will not hold Communion with at the Lord's Table, you are not to hold converse with at your own. Now what a desperate Sinner must he be, that we would thus use? and how long should we wait before this severity be exercised? And yet we cannot satisfie our selves (as far as my
weak

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weak understanding can judge) in abstaining from his Communion till this course have been taken with him. And let me say it with as much confidence as it hath truth on its side, *That the way of the Church of God hath not been to gather the godly from among the prophane without any more ado, but to cast out the prophane from among the godly, after all this labour.* Believe it, corrupt Members are of the Body, till they be cut off; and no wise Man will use such a sharp remedy, till he sees it will gangrene and endanger the Body. He must first use corroding and healing Plaisters, sharp reproofs and mild admonitions. But without any of these, to suppose Men ungodly, and gather a select number out of them, is a path which the People of God have not trod, a practice which they have not been acquainted withal. I confess the crime may sometime be so great, that all these courses are not to be taken; but an Adulterer, a Fornicator, or such like, is to be debar'd Christian Communion without this process, till he have given sufficient proof of his amendment. But because we live in *Fæce Romuli*, and there is little order amongst us, let me suppose that they to whom it belongs, do not do their duty, and take this course.

IV. Fourthly, Let it be considered, both that it is no part of thy duty to judge concerning the state of other Men, and that thou can'st not answer the neglect of thy duty because other Men neglect

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neglect theirs. Christ bids thee to do this in remembrance of him; if others will not do it so as they ought, that is no just cause for thee not to do it. How can another Man's sin be a reason for thy sin? Why should his not being removed, be a cause of thy removing thy self? If the Minister do not his Duty in every thing, do thou do thine, or else you are both alike. He is negligent in not admonishing them that offend, and thou art negligent in not remembring of Christ's Death, and deservest to be admonished also.

V. Fifthly, Let it be considered also, that when thou dost receive, thy Communion is with the rest of the Church, and not with him that receives not aright. He only eats the Bread and drinks the Wine, but receives not Christ; and so thou dost become one with him. All the Communion thou hast with him, is only *natural*, not moral nor spiritual. His Bodily presence is there; and as to eating and drinking, thou dost as he doth; but when thou considerest the manner of the Action, which is the *morality* of it, thou dost not Communicate with him, nor dost what he doth. For thou dost all in another sort, for other ends and designs than he doth; so that in a right understanding there is no Communion between you. And then why shouldst thou sever thy self from Communion with the Body, for fear thou should'st have Communion with a Sinner, which after thou hast declared

declared thy hatred of his Sins thou canst not have?

VI. Sixthly, But if thou fearest that his bodily presence will do thee any harm, why may'st thou not as well think that thy bodily presence will do him good? Thy goodness may as much avail him, as his sin infect thee. You have influence upon each other (as to harm or benefit) both alike, and that is none at all.

VII. Seventhly, But perhaps you fear that your presence with him is an approving of his sin, and you shall be taken to allow his Vices. These are meer fears and groundless Jealousies; for there is no Man that doth so interpret it. It cannot signifie so much, unless the Congregation so understand it, which no wise Man will do. And if you cannot be otherwise satisfied, go to the Minister, and profess to him, and as many of the Congregation as you please, that you dislike the ways of such a Person, and disallow of the sins wherein he lives, and that you intend not to have any Communion with him, though he be present with you.

VIII. Eighthly, and if you fear that the Sinner himself will make an ill use of it, and think himself to be good, because he is in good Company, you have a remedy at hand for that. which is private admonition and reproof. And I desire those that are so scrupulous, seriously
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to consider whether they have by good counsel and advice, laboured to reform this sinful Neighbour. If not, then what Hypocrisie is it to complain of mixt Communion, and that he is there; when thou hast not done what thou can'st to hinder it by making of him better? He that saith he cannot with any comfort partake with such a Person, should rather consider with what comfort he can live in the sinful neglect of such a plain duty, as that is, of admonishing his Brother. It is the part of a Christian not to condemn his Brother, but to labour to make him better: Not to refuse communion with him presently, but to associate himself with him, to perswade him to amend.

IX. Ninthly, But if thou hast performed this duty carefully, then he cannot presume thou lovest his sin, though thou lovest him; nor will any sin which he afterward commits, be imputed to thy neglect; nor will the sin of his receiving unworthily be laid to thy charge, because thou did'st what thou could'st to prevent it. It can only be matter of thy compassion and sorrow, but not thy burden and trouble, that another doth not do his duty when thou hast done thine. And all God's Servants in all Ages of the Church, have received comfort in such mixed communions, and have patiently waited till Christ's course was taken with Men for their reformation. And it is to be feared that such Objecters seek for too much comfort in outward things,
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and discomfort themselves in their own fancies; *Whereas their true comfort lies in doing their Duty faithfully to God and to their Brethren, and in the Mercy of God in Christ.* And if they look for other Comfort, they will be deceived, for the Net of the Gospel brings both good and bad to the Shore; and where there is Wheat, there are Tares many times also.

Let no Man therefore plead this or that in excuse for his not coming to the Lord's Table, but resolve hereafter carefully to perform so necessary a Duty. Let the Sinner quit his state of Sin and Death, and so come and eat of the Bread of Life. Let the ignorant come into the School of Christ, and proceed till they come to the highest form, to the upper room where this Feast is prepared. Let those that are at enmity with their Neighbours also come; let them only first go and be reconciled to their Brethren, and so let them offer their Gift. Let those that have a multitude of worldly Employments come; only let them leave them as *Abraham* did his Asses at the bottom of the Mount, and so let them ascend to Heaven in their Thoughts, and converse with God. Let the weak come that they may grow in strength; and let the strong come that they may not grow weak. Let them who have fears come, that their Hearts may be settled by the acts of a more lively Faith; and let them come who have hopes, that they may rise to greater degrees of an humble confidence. Let those who have leisure accept of this invitation

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tion, because they have no excuse; and let those who have but little leisure entertain it also, that they may the more sanctifie their Business and Employments. Let the sad and sorrowful approach, that their Hearts may be filled with the joys of the Lord; and let those that rejoyce in the Lord, always approach, that their joy may be full. Do not send your Excuses when you are called; but resolve that a necessity lies upon you, unless you will be guilty of the foulest neglect of your Duty, and the greatest disrespect to God's Love. If any Man can be content to stay away after all these entreaties, or to come but seldom when he may be so welcome; let him consider what a wrong he offers to his own Soul, how he robs it of its food and nourishment, and how he pineth the most noble and excellent Creature in the World. And let him consider what an affront it is to God to despise the choicest of his Cheer, the most costly Provision made by the expence of his Son's Blood, and the most kind and gracious invitations to it. O foolish People and unwise! Do we thus requite the Lord? Do we thus slight the dying of our Saviour? Are we no more affected with his singular Love? Is this to commemorate the Death of Christ, to come once or twice in a Year to this Feast? *The Lord have mercy upon us, and help us.* How are we degenerated from the Primitive Practice; How cold is our love to God, and to his Son, grown? Unless we blow it up by a frequent remembrance of Christ, it is to be feared
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it will quite go out. The ashes and dust of this World will bury all the remaining sparks of it which are not yet extinguished. Let Christ, I beseech you, see that you love him, by taking all occasions to come to him; by binding your selves faster with the Cords of his Love, to all obedience and dutifulness towards him. And let me but tell you these two Truths, and I shall put an end to this Discourse: *The way to have Reformed us would not have been to leave off Communion, but to make them more frequent. Nor secondly, To unite and consolidate Parishes, but to make more Pastors in greater Parishes, that by more personal Instruction Men might be better fitted for frequent Communion.* But so it is, that zeal oft-times hath too much passion in it, and too little knowledge. The good Lord pardon us, and be gracious unto us. *Amen.*

F I N I S.

Aqua Genitalis :
A
DISCOURSE
Concerning
BAPTISM.

First delivered in a Sermon at *Alballows*
Lumbard-street, Octob. 4. 1658. and
afterwards a little enlarged.

Into which is since inserted, a brief Dis-
course to perswade to a Confirmation
of the *Baptismal Vow.*

By *SYMON PATRICK, D.D.*
now Lord Bishop of *Ely.*

Νίλον ἀρόμματα, μὴ μόνον ὄψιν.

The fifth Edition.

Rom. 2. 29.

*Circumcision is that of the heart, in the Spirit, and not
in the letter.*

L O N D O N,
Printed for *Ri. Chiswell*, at the *Rose* and
Crown in *St. Paul's Church-yard.* 1702.

READER,

IT is not needful to detain thee with many Words about the Matter or Author of this *Treatise* : The Matter I am sure will commend it self to thee, if thou wilt be pleased seriously and impartially to read, and consider it. And as for the Author, I must not without displeasing him, say any thing of him, but only give thee the true reason of the Publication of this Discourse ; which I dare affirm on my credit, is not from any itching desire to appear in Print ; and I believe, none that know him, but will bear witness with me in this behalf. The Substance of it was at my earnest entreaty first Preached, and afterwards for mine, and the satisfaction of some other Friends transcribed ; and because I would not give him the trouble of transcribing so many Copies as were desired, and he not judging it safe to give liberty to other Copies that were not writ by himself ; and I, together with others, judging it of singular Use for the begetting of right Apprehensions of Baptism in these days of so much Contest ; I made it my further request it might be Printed, and with his leave have now sent it abroad, which I could not in Civility do, without this acknowledgment of the high Honour

he hath done me herein, which I doubt not but will prove as real a Service to thee, and the Truth. Whatever advantage thou shalt reap from it, ascribe the praise to God, and look upon thy self as concerned to pray for the Author; and let him also have a share in thy Prayers, who hath been an occasion of so great a good unto thee, and is

Thy Servant in the Lord,

E. V.

THE

THE PREFACE.

§. 1. **A**LL Things coming from one Fountain and Father of Being, there must needs be some Marks and Characters of Himself upon the Face of every One of them, and they cannot but have some cognation with, and resemblance of each other, as Things that proceed out of the same Womb of the Eternal Goodness. Material Beings, and Spiritual, one would think were at the greatest distance, and yet they challenge a Kindred one with the other; and there are lines and strokes in these outward shapes, that express something of those internal and invisible Beauties. All this World below, is but the image of the World above; and these corporeal Things are but Pictures (though pale indeed, and dull) of things spiritual; as the Tabernacle of God among his ancient People may inform us. For as some Modern Philosophers call the Loadstone a Terrella, or little Earth, which draws similar Bodies into its Embraces; so Philo somewhere calls the Tabernacle a little World, a small Image of the whole Universe, (the most Holy resembling the highest Heavens; the holy Place, the upper Regions where the Lights of the World are placed, and
where

where God hath set a Tabernacle for the Sun; and the outward Court, the lower parts and skirts, as we call them, of this World) whereby God would shew that He could not dwell in Houses made with Hands, but that the whole World was his Temple, the Souls of Men his Altars, Love his Holy Fire, and all Men his Sacrifices. And so the Apostle calls it * *ἀγίον κοσμικόν*, a worldly Sanctuary, perhaps in this sense that I have mentioned. Now the same Apostle afterwards tells us, ver. 23, 24. That this Tabernacle and Appurtenances were *ὑποδείγματα* and *εἰκόνες*, Patterns and Figures, or Copies of Things in the Heavens; and so doth the whole Scripture draw representations and images of the other World, and Things to come, from the Sun, the Stars, the Light, the Feasts, and such like things that are in this, wherein we inhabit.

§. 2. Man is made by God. *συγγενὴς ᾧ δυνάμει*, (as one speaks) † of Kin to two Worlds, the knot as it were, that ties them both together, or the button that fastens them one to the other. He lives in the confines of each, and with his Mind is capable to look into the World of Souls and Spirits, and with his Body he converses with these material Images. God therefore hath thought fit to teach his Mind the Things of the one, by the Ministry of his bodily Senses, which have acquaintance only with the other. And besides the whole Book of the Creatures (every letter of which is full of God) he hath always given Man some special

* Heb. 9. 1. † Fibula utriusq; mundi.

Lessons and Documents by outward Characters, which he hath more industriously cut and engraven to impress his mind with spiritual notions. For though Man be *in medio*, as I said, in the confines of both Worlds, yet he is bred up among sensible Creatures, and contracts, acquaintance here, before his Soul is grown so high as to take any notice of things above; and therefore he being most affected with the bodies Companions, it is the singular care and providence of God to teach him by such things as are most familiar to him, which he hath done in all Ages of the World. It was a custom among the Ancients, (as they report) before the knowledge of Letters and Writings, to sing their Laws, lest they should forget them; which was in use among some people near to Scythia, in the daies of Aristotle. And this is one reason why the Psalms are in Verse, because they would be the better remembred, and more safely reposed, being a Magazine of spiritual Learning. They knew very well, that what affects the senses, and runs smoothly, is most regarded; and we our selves still experience, that Rhythms which make a pretty noise, or gingle, are sooner fixt in peoples minds, than words in Prose. Seeing then that outward things do so notably teach us and the more any thing sollicit any of our senses, the more acceptable it is unto us: God hath been pleased so to deal with Man, that he shall not want such lessons.

S. 3. This manner of Discipline may be deduced from the first Adam to the Second. For God placed the first Man in a Paradise, a fair and beautiful Garden, abounding with all manner of fruits,

fruits, &c. which was but a Type of the Cælestial Paradise above, that is watered with streams of Light from the Face of God, and rivers of pleasures from his Love, in the midst of which the Son of God is the Tree of Life. An image I say God gave him of Heaven, but none as yet of Hell, because Man was made to be happy. So God likewise gave him a Commandment (the matter of which was outward and sensible) of abstaining from one Tree in the Garden; which was but a document of the subjection he did owe to his Creator, and of the tenure whereby he held all his enjoyments. After his disobedience, Men were some way or other directed by him to make offerings to God of their Beasts and Fruits, as acknowledgments of their dependance and homage, and adumbrations of the Sacrifice of that seed that was newly promised. In process of time, when obedience grew cold, and their thoughts (it's like) of another life but dull, God took Enoch to himself when he was but 365. years old, to teach them by themselves, as well as other things, that there was another life, and a reward that remained for those that walked with God, which was better than the longest term of years in these earthly possessions. But wickedness still encreasing, God destroyed the World by a deluge of Water; which was but a shadow of the dreadful showers of wrath, the streams of fire and brimstone that should fall upon the heads of the wicked in the other life, whereby God would terrify the new planters of the World, and give them an image of Hell, as he had done before of Heaven. But this was not a lasting visible monument of God's Anger

*Anger, and therefore in after-times, *Sodom and Gomorrha, and Cities about them, were set forth for an Example, suffering the vengeance of an Eternal Fire; which places lay just in the view, and under the Eye of that People whom God made peculiar to himself, and served as continual marks of his displeasure, and instances of his wrath, to make them for ever to beware. That peculiar People God separated to himself by the sign of Circumcision, the Seal of the Covenant that he made with them. This mark was most properly made in that part of their flesh, because the great Promise to Abraham was, † That he would multiply his Seed as the Stars of Heaven, and that in his Seed all the Nations of the World should be blessed; and it aptly represents (besides other things) that they were to be an holy Seed unto the Lord. After this God did by two Persons, Jacob and Esau, shadow forth unto them, that his Favours are at his own disposal, and that they are not conferr'd by Nature, but by Grace.*

In the line of Jacob, besides that there were many mystical and secret significations of his Will, which God made by sundry Persons and Actions; there were also many outward manifest images given of heavenly Things. In the Law that Moses delivered to them, their several washings, their meats, their Sacrifices (to name nothing else) were all signs of all sorts of purity and obedience, too many now to be particularly related. Their Offerings and some of

* Jude 7. † Gen. 17.

their Sacrifices represented the obedience and services of particular Christians, who are made Priests unto God; but the chiefest of them represented the Offering and Sacrifice of the High Priest of our Profession, which was Christ himself.

*And (that I may not be tedious) when God would shew the greatest favour to the World, and open most of Heaven, and things above, he comes and dwells amongst us in the Person of his Son, and in an outward shape manifests himself to our Eyes and Ears: For in the very Humanity of Christ so much of Divinity appeared, and the Majesty, Wisdom, Power and Goodness of God so rayed forth, that he saith to Philip, * he that hath seen me hath seen the Father also. Yea, when God would give a Testimony of Jesus to be his Son, he doth it by the visible descent of the Holy Ghost, which he saw coming down upon him like a Dove; as if he would tell us, that his own Son shall likewise be taught by these outward signs and resemblances, he being in all things to be conformed unto Men.*

§. 4. Though our Lord therefore hath taught a Religion more full of spiritual Notions than had been manifested before, and hath given more clear notice of Things above unto Mens Minds than had formerly come unto them; yet he would not quite alter the old manner of Discipline by outward things, but retains some of them in his Oeconomy, knowing how weak the Minds of Men are, and how much more easily they apprehend by sense, than by

* John 14. 9.

themselves. Only it is to be observed, That he hath made even these outward things to speak more plainly, and tell their meaning more distinctly, and hath writ their Instructions in a greater and more legible Letter than ever before.

§. 5. Baptism is one of those Reliques, a Symbol of great and clear significancy, the Sacrament of Regeneration, or the second birth; which it doth most aptly express, as the following Treatise will sufficiently shew you. For the present it may suffice to say, that water (of all things that are easy to be got, and are at hand) was the most fit thing that can be thought on to be chosen to make an Emblem of the spiritual Generation. For we naturally come out of a liquid, moist substance, out of a slimy water; or in Job's phrase, We are poured out like Milk, and then curdled in the Womb like Cheese, Job 10. 10. It is not unusual in the Scripture to speak of our natural procreation under the Metaphor of Water, as may be discerned by consulting but these two places, Prov. 5. 15, 16, &c. Prov. 9. 17. And it is well known, that while we lie in the Womb, we swim in a sweet liquor, and hang by the Navel in the midst of a watry nourishment. Osiris and Isis (if we may believe Plutarch) were nothing in the Egyptian Mythology, but the River Nile, and the Earth, between which two, all things were begotten.

So the * Scholiast upon the first Verse of Pindar, thinks, that therefore Water is to be reputed the best of Things, because out of it the other three Ele-

* τῆς τοῦ ἁλλων γενέσεως αἴτιον.

ments are begotten; out of the subtil part of it, the Air is begotten; out of the grosser, being curdled and compacted, the Earth; and out of the more ethereal and spirituous part, the Fire. But perhaps I do not well to pursue this Notion so far, and our Saviour might not have respect to such things as these. Yet this we are sure of, * That we must be born again of Water and the Spirit; and that our spiritual nourishment, after Christ is conceived within us, is compared unto Water also, as you may see, John 4. 14. And I cannot but likewise think, that he had some regard in appointing Baptism, to the cleansing and cooling quality that is in water; and that it excellently represents unto us, the Spirit of God to be poured forth to the purifying and washing us from the filth of sin, and the blood of Christ to the extinguishing our guilt, and quenching the heat of God's anger that might justly burn in our Souls, when we did remember that we were Sinners.

§. 6. But there have so many several winds of Doctrine blown upon these waters of Baptism, and strove together, that they are become troubled and darkned; so that one can scarcely see with any clearness to the bottom of them.

The great Controversies that have arose about the Persons that should be baptized, have so tossed and agitated Mens thoughts, that I doubt few have any calm and settled apprehensions of the nature and end of Baptism it self. Most Books that treat of

* John 3. 5.

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this subject are so concerned in the quarrel of Infants, that these which Men ought seriously to make of it, is much forgotten. If Men thought more of its true ends, they would lay aside their Disputes, or not manage them so roughly; and they would soon see, that we are all baptized into the same Spirit, and made of the same Body, and entred by it into the same Society and community of holy and peaceable Ones. What more cool than Water? What sooner puts out all our Fires? If the Waters of Baptism (next to the blood of Christ) were sprinkled upon our intemperate heats, they would assuage our boiling passions, and we should contain our selves within the due bounds of a loving and gentle zeal.

But as I said it is but little thought of, for what Christ did institute this holy Rite. Some look upon it but as a cold Ceremony, and many speak of it as a thing that must be done, because Christ hath commanded, but cannot tell to what purpose; and others glory in it as a priviledge, but little understand any thing of the duty that it requires of them.

** Pliny tells of a water in Cilicia, which is called (he saith) Νῆς, or Mind, because it will make their senses that drink it, subtil and apprehensive. Sudias on the contrary saith, that it is called Ἄνυσ, or want Wit, because it makes people foolish, and takes away their understanding. Such a different esteem do Men seem to have of these Waters of Baptism; while some who seem wise, despise them as of no efficacy, and use them only in compliance with simple*

** L. cap. 1 c. 2.*

People; and others make them such Heavenly matters, that they doubt not at all, but being Baptized, they are wise enough unto Salvation. But both of them are agreed in this, to understand no Engagement that is laid upon us by them, and to expect that what they can do, should be wrought alone by them, without any help or assistance from our selves. And we find the greatest multitude of that sort, who glory in Baptism, as the Jews did boast of Circumcision; who say in effect, what † Julian (its like falsely) makes Constantius say, That our Religion requires nothing of the greatest Sinners, but only this, Wash, and thou art clean from all thy foul Crimes; and if thou commit them again, do but knock thy Breast, and beat thy Head, and all is well. But Justin Martyr might have answered him, and gives us all another lesson in his Dialogue with the Jew; where he saith, * What good doth that Baptism that scours the Skin only, and makes the body white? Baptize your selves from anger, and from Covetousness, from envy and hatred, and then behold your Body is clean.

It is a sign and seal of God's great blessings, and so it is of our promise to him of Obedience. Upon condition then that we own this Covenant when we understand it, and keep our selves strictly and religiously to the terms of it: We may say of these Waters, as Euripides of the Sea (upon the occasion

† In his Κατασκευαίς ὅτις ἐπαγίης καὶ βδελυγός, &c. * Τί γὰρ ὁπλοῦς ἐκείνῳ ἢ βαπτισμῶς, ὃ τὴν σαρκαὶ καὶ μόνον τὸ σῶμα καθαίρει; &c.

of Plato's recovery by the salt Waters in Egypt.

Θάλασσα κλύει πάντα τ' ἀνθρώπων κακὰ.

They wash away, and heal all the evil Diseases of Men. But otherwise they will be like some Waters in Thrace, in which whosoever washed (if we may believe * Vitruvius) he certainly died.

§ 7. I have therefore adventured to expose to the World a few of my green and unconcocted Thoughts concerning this Argument, and to represent what I conceive to be the true meaning of Baptism, which is nothing different from the sense of the Church of God. There are a multitude of Books I know in the World, and Men complain of it; they that do, may let this alone; and of others I may easily obtain a pardon for putting my self into the crowd, since I take up but a little room, and make but a very short stop in their passage to better Authors. Others (it may be said) might have been better allowed to have handled this Matter. I think so too; and believe there are great numbers that understand better, and multitudes that understand as much, and some that can enlarge these things that are here said, into more perspicuous and profitable Discourses, and I dare not so much as flatter my self, that I am able to lend the way to any of them; if I may provoke them to do better, I think my labour well bestowed. I am sensible that the Images of Truth make but a weak and waterish impression upon my Mind; but they may draw more

* Vitruv. l. 8. c. 3.

lively Pictures of themselves upon others Souls, and let them give us a Copy of their Conceptions.

§. 8. Since the preaching of this Sermon, it came so strongly into my Mind (by taking notice of some Discourses abroad) to insert something of Confirmation, that I could not well put away those Thoughts, and so I have let them take their place in the body of the Sermon, by way of perswasion to a more hearty, and open owning of the Baptismal Covenant.

Thereby Men will ascend from Water unto Wine; from a weak estate, to a more strong and manly constitution: and God will not only sprinkle clean Water upon their Faces, but even lay his Hands upon their Heads; thereby taking more firm hold of them, and apprehending them for his own, and conferring his Blessings more abundantly on them now that they put themselves into his Hands, to be directed and ruled in all things by him, as those that are wholly in his power.

I dare not keep you any longer in the entry, for fear you grow weary, and loth to step over the Threshold of the next Leaf, and look into the main Building. And there I shall not stay your Eyes long; for my furniture being little, it was not wisdom to make the House too wide and spacious.

Nov. 6. 1658.

Acts 16. 33.

— And was Baptized, he and all his
straight-way.

CH R I S T having given a Command to his Apostles * to go and teach (or Disciple) all Nations, baptizing them in the Name of the Father, Son, and Holy Ghost; We find in this Story of their Acts, (wherein some of their Travels are related) that as soon as they had perswaded any Persons to be Christians, immediately they received them into their Fellowship, by this Ceremony of washing them with Water. A Truth which among all the Disputes about *Baptism*, one would think should never have been quarrelled; yet there have been those busy Fancies in the World that have called this into Question, and would persuade us that our † Saviour in those Words intended not any such washing with Water, and no other *Baptism* is to be owned, but that of the Spirit.

But so Men may say, if they please, that when || Philip and the *Eunuch* went into the Water, he Baptized him with fire. If the Apostles

* Matth. 28. 89. August. de hares. 46. & 59. || Acts 2. 33.

could understand our Saviour's meaning, those Men are sufficiently refuted by their practice; for though our Saviour Baptized none that we read of, but with the Spirit; (and the *Papists* will have a hard task to obtain this preheminance for *Peter*, that he received the Baptism of Water at Christ's Hands :) yet it will be needless pains to prove that his Apostles and their Successors after them, did initiate, and admit Disciples in that manner.

But notwithstanding this, there are others that (lest the World should be quiet) start a new Question, Whether that Command of our Lord's extended any further, than to the first Profelyting of the Nations, or ought now to be followed among Christian People? who might have spared the labour of making such a doubt, unless they could give us some ground to think, that that part of the Commission was after revoked, or then limited to such a time; and likewise solidly expound those following Words, *I am with you always to the end of the World*; and shew us why the Work of the new Birth (which the Apostle makes the signification of *Baptism*) is not now as well as then, to be shadowed and represented. Yet others will not let their Wits be at rest, but make a further enquiry, Whether the Words of our Saviour include in them a Command, or only a Permission, because he saith only * *Baptizing*,

* *Baptizing*

not Baptize? Though the constant practice of the Apostles in this Book related, and of the Church afterward, might well have been sufficient to have silenced these thoughts without any further Dispute; and the following Words likewise, * *Teaching them*, &c. would have told such Men that their enquiry was needless, unless it can be thought, that because he doth not say, *Go teach*, we may chuse whether we will give any further Instruction to our People.

Taking it therefore for granted, (without engaging my self in such Questions) that the Words now read, do speak of *Baptism* by Water still to be retained in the Church of God, you may observe in them these three things.

1. A Rite or Ceremony used, and that is *Baptism*, or *washing with Water*.
2. The Persons Baptized, *The Tylor and all his*.
3. The time of its Administration, *straight-way, instantly*, at that hour of the Night that the foregoing Story was acted, without any further delay.

From which I am invited to treat of three Things; First of the Use and intention of *Baptism*. Secondly, of the Qualities or Dispositions of those that receive it. Thirdly, Of the time that is required to render them Persons fitly qualified to receive it.

* *Διδαχοντες αυτους*, verse 20.

I. For the Explication of the First, We need find no fault with the common Language, that saith, *Baptism* in its general Notion, is an *outward visible sign and seal of some inward and invisible grace and favour, convey'd and made over thereby unto us*. But to difference it from the other Sacrament, we must enquire what that Grace, Favour, and Priviledge is, and shew how it does signify, and seal it between God and us. And upon due Consideration, I believe we shall find, that to be Baptized, expresseth something on our part, and something on God's; both which put together, make it a foederal Rite, whereby we and God enter into a Covenant and Agreement together, and mutually engage to the performance of several things, which are all to our behoof and benefit.

1. As we present our selves to the Minister of this Sacrament, and receive it, so it expresseth something done by us; and then, 2. As the Minister (God's Deputy or Ambassador) doth receive us, and wash us with this Water, by the Authority, and into the Name of the Father, Son and Holy Ghost; so it expresseth something done by God. Both which it concerns us for the securing of our Duty, and our Comfort also, to be acquainted withal; and therefore I shall shew you,

1. What is the true meaning and intent of it on the part of the Person Baptized, who offers himself, or is offered to receive it: which I will lay before you in these particulars.

First

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First in the general notion of it, it is a profession of a Religion whereinto we enter, and to which we engage to be faithful and constant Disciples. It is a Ceremony whereby Profelytes are made, and all that use it do thereby come into a new way and state, forsaking all their old persuasions, practices and relations wherein they were born and bred, that are contrary to, and inconsistent with these new Engagements. It is well observed by * S. Augustine, *That Men can be associated together in no Religion, whether true or false, unless they be combined by the common it of some visible Signs and Sacraments of their profession.* Which the World hath found by so long experience to be true, that I need not be careful to prove it. The Jews, it is manifest, were differenced from others by Circumcision, and (as their Doctors tell us) entred into Covenant with God, not only by it, but by Baptism also, together with a Sacrifice unto him. And when a Heathen would become a Jew, † and undertake their Religion, and so repose himself (as their phrase is) under the Wings of the Divine Majesty, he was to be Circumcised, Baptized, and offer Sacrifice; for which Maimon (as sundry learned Men observe out of him) brings no other proof, but that Num. 15. 15. || *As ye are, so shall the stranger be;* so supposing as a thing well known, that by those three the

* In nullum nomen religionis, seu verum, seu falsum coagul. possunt homines, nisi aliquo Signaculorum seu Sacramentorum visibilibus consortiis colligentur. Ad Faust. l. 19. cap. 11. † See Buxtorf. Lex. Rab. vocab. De prohibi to congressu.

Jews submitted themselves to the Yoke of the Law. And it is as commonly known, that they say their Mother entred into a Covenant only by Baptism and Sacrifice, and so did some Profelytes by those (without Circumcision) engage to worship the one God of *Abraham, Isaac and Jacob*, and forsaking all Idols, to observe him only; as that passage of *R. Joshuah's* clearly shews, (which is cited by *Raymundus*) He is Baptized, and not Circumcised, * *Behold this is a stranger converted*, for so we find of our Mothers, (viz. *Sarah, Rebecca, &c.*) that they were baptized, but not circumcised.

Baptism now hath no different signification, but only we lay this Engagement upon our selves, to worship the *God and Father of our Lord Jesus Christ*; and to come to him through his Son, and to embrace that Religion, which he teaches us from God, which is that whereby we are distinguished from *Jews Mahometans*, and all other people in the World, who go not to God through this Mediator, nor own that blessed Gospel that he hath delivered unto us.

If any should ask me, Why by *Baptism* we should make this Profession rather than any other Rite; The answer methinks is easy, if what hath been said be considered, together with the particulars that I shall mention after I have dispatched this genaral notion of it. And besides, it seems considerable to me, that *Moses* the Medi-

* *Pug. Fidei. Part. 3. Dist. 3. cap. II.*

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ator of the Old Covenant, did receive the People into it by *Baptism*, and not by *Circumcision*. For it is not only said, *Exod. 19. 10. That they should Sanctify themselves, and wash their Cloathes*; but it is likewise plain from *Joshua 5. 5. That none were circumcised while they were in the Wilderness*; and they are not all the while reprov'd or rebuked for it, and were notwithstanding within the Covenant, which was sure by some Ceremony or other; and the Apostle also saith, *1. Cor. 10. 2. That they were all baptized into Moses in the Cloud, and in the Sea*. God by the covering of the Cloud, took them under his Wings and Protection, owning them for his People; and they passing through the heart of the Sea, the Waters inclosing them round about, did profess to trust in God, and there to drown all the thoughts of *Ægypt* which sometimes they feared. and sometimes they loved over-much. Now as only *Baptism*, and not *Circumcision* was used, when God conducted his People by the visible ministry of Angels. (who marched with them in the Cloud) and delivered them from the slavery and bondage of *Ægypt* by the Hand of *Moses*; so God thought fit to use no other way of making Disciples when he sent his own Son to work a greater Salvation for us, and to be the Mediator of a better Covenant with us, of which the ancient *Jews* do not seem to have been altogether ignorant, when they say, * that there shall be such a multitude of Proselytes in

* *Vid. Croc. in Matth. 3. 6.*

the Days of the *Messiah*, that they shall be admitted by Baptism only without any Circumcision. It may not be unfit to add, that all Nations used Washing so much, that there could not be invented (one would think) a Rite more likely to be readily received than this. The *Jews* it is plain, not only when they admitted Persons into Covenant, but afterwards also in case of legal pollutions, used divers Washings, as the Apostles phrase is, † *Heb.* 9. 10. Three sorts of which I find observed by a Learned Man; First, There were their *καθαρσμοὶ βασιμμοί*, * their daily Washings, which were introduced by the *Pharisees*. Secondly, There were their Baptisms or Immersions of the whole Body into Water, which all the *Jews* were bound unto in their Confessions. And Thirdly, The Bathings of their Women, which they were tyed unto seven Weeks after their Delivery of a Child. Unto which I may likewise add, that Washing was used as a token of innocency and freedom from such Guilt as might be thought to cleave to a Person; which the *Psalmist* supposeth in that phrase, *Psal.* 26. 6. and the Book of *Deuteronomy* plainly expresseth, 21. 6, 7. *They shall wash their hands, and say, Our hands have not shed this blood, &c.* which perhaps *Pilate* would imitate, (having to do with the *Jews*) when he had condemned our Saviour, *Matth.* 27. 24.

* *Gaulmyn* not, in *vis. Motis* l. 1. cap. 11. † *Mr. Pocock* hath largely shewn that *בטל* and *βασιμμοί* do not signify among them always the washing of the whole Body, which is to be observed against those that make it now necessary. *Not. Miscel.* cap. 9.

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For he washed his hands before the multitude, and said, *I am innocent of the blood of this just Man, see you to it*; as if it had been but an accidental Murder, or that which he could no more help, than if a man had been killed by chance. Certain it is, the Gentiles likewise used Washings very much, not only after Murthers, but likewise in case of other Crimes, and also in their admissions of Persons into the secrets of some of their Religions; for which see * *Tertullian*. And if there were nothing else to make us believe the *Jews* used this Ceremony in these Cases, this might make it probable; for the Gentiles were but their Apes, and the Devil (as † *Just. Martyr* observes in this very Case of *Baptism*) took Divine Rites, and made them do service in his hellish Mysteries; they hearing (saith he) the saying of the Prophet, *Isa. i. Wash you, make you clean, &c.* would have their Worshipers sprinkled with Water when they went into their Temples to make an Offering; yea, and be washed all over before they came thither. All which being true, our Blessed Lord would think it fit to innovate as little as he could, and so to accommodate this significant and innocent Ceremony to his purposes; and translate it from the *Jews*, to be a Rite whereby to profess inward purity of Body and Soul: Just as he did in the other Sacrament of the Lord's Supper,

* *De Baptif. cap. 5. & de Præscript. cap. 4.* † Καὶ τὸ αὐτεὶν
 ὅτι τὰ αἱματὶς οἱ δαίμονες διὰ τοῦ περὶ τοῦ κληρυ-
 γίου, &c. *Apolog.*

wherein

wherein he hath made use not only of the Bread and Wine, but as divers have observed, of the accustomed Words which the *Jews* then used at the Paschal Supper. For so his Wisdom judged it meet to make former Rites serve his own ends, rather than introduce strange and unheard of things, which had not been known in former times. His design was not Novelty, but Truth; not his own glory, but the good of Men; and so he conformed himself in this to their practice. Which (that I may speak more particularly) is to be considered.

Secondly, As a profession of Repentance from dead Works; a relinquishing of all ungodliness and worldly lusts, so as nevermore to be friends with them. This is taught us not only by the Baptism of *John*, which was administered with Confession of Sin, and is called the * *Baptism of Repentance*, and likewise accompanied with an Exhortation to bring forth *fruits meet for Repentance*, and in refusing of which the † *Pharisees* are said to have *rejected the counsel of God against themselves*; but also by the Exhortation of the Apostle to the new Converts, *Acts 2. 38. Repent and be Baptized every one of you, &c. i. e. make profession of your Repentance by Baptism to the remission of your sins, the sense of which had pricked them in their Hearts.* And it is further manifest from all the circumstances of Baptism. For they put off their old Cloaths, and stript

* Matth. 3. 6, 8. Mark 1. 4. † Luke 7. 30.

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themselves of their Garments; then they were immersed all over, and buried in the Water, which notably signified the putting off the Body of the Sins of the flesh, (* as the Apostle speaks) and their entering into a state of death or mortification after the similitude of Christ; according to the same Apostles language elsewhere, † *We are Baptized into his Death, we are buried with him in Baptism*, knowing that our old man is crucified with him, that the body of Sin might be destroyed, that henceforth we might not serve Sin. All which was rendered still more significant by the Ancients, who Baptized only on the last Day of the Week at Night, i. e. on the Even of two Lord's Days in the Year (called therefore by *Chrysostom* *νυκτερος*) Because Christ then lay in the Grave, and was about to rise again: In conformity to whom, they by this Rite did profess themselves to be dead, and (coming out of the Water) there to leave all their Sins drowned and buried in that Grave, never to revive again. There is one thing more (not to be forgotten) which makes it more clear, that it was intended for a profession of Repentance, and that is the Renunciation which they made to the Devil, the World and the Flesh; or the open Declaration, upon the Question propounded, which they made against all God's Enemies; the form of which so many ancient Authors do record, that it is vain to cite any: but the sense

* Col. 2. 11. † Rom. 6. 3, 4, 6.

of it was this, Do you renounce, or do you forsake the World, and all the vanities, follies and wickedness therefore? *I do forsake them*, said the Person to be baptized. Do you forsake the Devil? Will you have never any thing to do with his works? I do forsake him and *abhor* them all, &c. unto which the Apostle is thought to have reference, 1 *Pet.* 3. 21. when he speaks of the answer of a good Conscience, as the Baptism which saves us, and not the outward washing, or putting away of the filth of the flesh. This *ἡμετέριον*, this question, *What shall I do to be saved?* and consequently the hearty answer to all that is proposed as requisite to Salvation, is that which makes Baptism to be available, and of force unto our Salvation. The *Jews* say in their Tradition, That *Adam* stood a whole Week up to the Neck in Water, begging of God to accept of his Repentance for what he had committed. Whatsoever he did, I am sure this Washing with Water doth most fitly represent both our acknowledgments that we are worthy to die, and be swallowed up in the Water; and our profession that we will forsake all our filthiness, if we may but be accepted unto Life.

Thirdly, It is a Profession of Faith in the *Father, Son and Holy Ghost*. For we are baptized into their Name; and so it signifies, either first that we heartily accept of the Father for our God and happiness, to love him above all; and of the Son for our Lord and Saviour, as the way unto the Father; and of the Holy Ghost

for

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for our Sanctifier, Guide and Conductor to the Son: or Secondly, (which comes to the same,) That we embrace that Doctrine for our Rule which is delivered unto us from the Father, through the hands of his Son, by the Power of the Holy Spirit; to fear all his threatnings, to rely upon all his Promises, and to yield obedience to all his Commands as long as we live. That this profession of Faith was made in Baptism, is plain, not only from *Acts* 8. 37. where *Philip* saith to the *Eunuch*, *If thou believest with all thine heart, thou mayst be Baptized*; and he answers, *I believe that Jesus Christ is the Son of God*; but likewise from this, that the Word *Baptism* is put for the whole Doctrine which he Preached, who did Baptize; as you may see, *Acts* 18. 25. *knowing only the Baptism of John*, *Acts* 19. 3. *Into what were you Baptized?* and they said, *Into John's Baptism*: By which it appears, that being Baptized into such a Name, though one should speak nothing, expresses a consent to embrace that Word which he preaches and declares to be the Will of God. Yea, Baptism is an *open profession* and Declaration to all, That we are of such a Faith; for it is not enough that we are perswaded of the Truth of Christ's Religion, but we ought also publickly to own it, and manifest to the World our belief of it, which seems to me to be the meaning of that place, *Mark* 16. 16. *He that believes, and is Baptized, shall be Saved*: i. e. He that owns the Faith of Christ in Truth, and makes a

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professi-

sion of his Belief by receiving this Mark of the Christian Religion, he shall be accepted of God to Life. For that was required by our Saviour of his Disciples, that they should not be ashamed of him before Men, nor be afraid to let the World know that they were his Disciples, by using all those things whereby they were distinguish'd from the rest of Men.

4. It is a profession of Holiness and Obedience, and an engagement we thereby lay upon our selves to maintain all purity in Body and Soul; which is the immediate consequent of the two former, and seems to be alluded unto by the Apostle, when he saith, 1 Cor. 6. 11. *Such were some of you, but you are washed, but you are sanctified, &c. i. e. you have betaken your selves by receiving of Baptism, to a holy and pure Conversation: And it is more plainly expressed by him, Gal. 3. 27. As many of you as have been baptized into Christ, have put on Christ.* In token of which, and that they intended all Purity, (like those in the Revelation, who are said to follow the Lamb in white) they were presently cloathed with white Garments when they came out of the Water. From whence that Day was called *White-Sunday*, which was one of the principal times when the Ancients did admit Persons to Baptism; and they all professed hereby, that they hated the Garment spotted with the Flesh, and would never return again to the dirty pleasures of the World wherein they had wallowed. An
ancient

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ancient Christian Poet doth excellently express it,

* *Fulgentes animas vestis quoque candida signat,
Et grege de niveo gaudia pastor habet.*

A bright Garment was cast over shining and glistering Souls, and the Great Shepherd took no small pleasure in his milk-white Lambs; whose outward lustre did but signifie that they were become the Children of the Light, and of the Day, and would have no more Fellowship with the unfruitful Works of *Darkness*, † *Eph.* 5. 8, 10. Which place some would interpret of Baptism, called therefore by the Ancients φωτισμός, or Illumination, of which those splendid Garments were a fit signification. The || *Greeks* at this Day put such a Robe upon the Child immediately after Baptism, saying, Receive this lucid and immaculate Cloathing, and bring it before the Tribunal of our Lord Jesus without spot, and thou shalt have Eternal Life, *Amen*. Certain it is, that all true Christians have ever accounted this the great intent of this outward Rite of Baptism, to be an Engagement to Holiness; ἵνα μὴ λυγροῖς ἀλμα τῶ νόφ καθαροῖς, is the sense of them all. Be clean, not only by the washing of thy Body, but the purgation of thy mind. Bath and steep thy Soul in holy truths, till they have fetcht out all thy filth. For even a

* *Venantius Honor de Pascha.* † *Filastus. l. 1. Jeicr. cap. 3.*
George Phelavias annot. ad Christoph. Angel.

Jew can say, * *Qui Baptizatur sine intentione, perinde est ac si non Baptizatur* ; He that doth not intend that which is meant by Baptism, is as if he were Unbaptized ; for it is not dirt (said he) and excrementitious adherences that a man washeth away, but there is a Resemblance herein of the cleansing of the Soul from all filthiness, *i.e.* from those perverse thoughts, and evil habits which he professes to forsake by bringing his Soul to the Waters of Vertue and Knowledge, as *Ezekiel* saith, Chap. 36. 25. Thus *Maimon*. And therefore they well said, He that comes from among the *Gentiles* unto us † *בשביל דבר מהבלי העולם* for the sake of any worldly Vanity, he is not a Profelyte of Justice, for which cause they used to examine him, Whether for the hope of gain, or honour, or compelled with fear, he betook himself to their profession ; and to search whether there were any young Man or Woman of *Israel* that the party made love unto, because they would have them only out of holy ends undertake their Religion. And indeed their rising again, and coming out of the Water, did likewise signify this, that they had left their filthiness behind and were made new Men, hence-forward to serve God in Righteousness and Holiness all the days of their Life.

5. It is a profession of Self-denial, and taking up the Cross if we meet with it in our Christian Course. For Waters signify in Scripture *Afflictions*

* *Apud. Joseph. de Vosin. de Lege div. cap. 7. † Buxterf. in vocab. בר*

ons and Tribulations, which sometimes go over our head, and overwhelm us. And accordingly our Saviour speaking of his Sufferings, saith, * *I have a Baptism to be baptized with, &c. And are you able to be baptized with the Baptism that I am baptized with? i. e. to take part with me in my Sufferings and endurances here in the World for God's sake?* and immediately it follows, *You shall indeed be baptized with my Baptism*, you shall be wet in Blood, and baptized in your own Tears and Sweat. Whosoever puts on Christ, takes upon him his Sufferings, and renounces (as you have heard) all those things, though never so dear, that would divest him of his dearer Saviour, or make him false to that Covenant into which he doth enter. So the *Samaritans* among the *Indians* (as † *Porphyry* tells us) as soon as they were chosen to be of the Society of those Divines, and had that Title, they shaved their Body, and received a Stole or long Robe, after which they renounced *πάντας ἐστίας* all their Estates; never thinking of returning to Wife, Children, or any other thing, making no account of them; but wholly imploying themselves in the things of God, (as his words are) they lived *ἀγύμνατοι πάντες ἀκτήμονες*, without Wives, or Possessions, or their former Enjoyments. Such a white Garment, I told you, the Christians sometime received in token of their putting on Christ Jesus the Lord; with that they put on new Relations,

* Luke 12. 50. Matth. 20. 22. † L. 4. *οὐκ ἀποχῆς τῶ ἐμ.*

and espoused another Interest, and did profess to forsake Father, Mother, Wife, Children, Houses, Lands, and all things else for his Names sake, and to call nothing theirs, but only Christ. Which likewise we cannot deny, they did very anciently represent, by signing them with the sign of the Cross (innocently enough till Superstition did abuse it) in token of the Crucified, afflicted condition into which they must be willing to enter, if Christ should call them to it. And so we may interpret that place, 1 Tim. 6. 12. *Fight the good Fight of Faith, lay hold on Eternal Life, whereunto thou art also called, and hast professed a good profession before many witnesses, i. e. endure sufferings for Christ's sake, for thou art called unto it, and hast professed in Baptism thou would be his faithful Soldier before many Witnesses, i. e. (saith Hierom) before the People of God and his holy Angels, thou did'st renounce to the World, and and all the softnesses and vanities thereof, and gave up thy self to endure hardship, (as it is in another place, 2 Tim. 2. 3.) Like a good Soldier of Jesus Christ.* For this cause it was perhaps that their * *Baptisteria*, or Fonts used to be made where some Martyrs had suffered, that so they might be put in mind they entred into a Warfare, wherein they must resist unto blood, striving against Sin. Our very first Incorporation into Christ, is in effect an Expiration to the World; and then we begin to die,

* V. Dilherum disp. de Antiq. ritu funer.

when

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when we begin to live. As soon as ever we declare for Christ, and are listed into his *Militia*, the Devil raiseth all his forces against us, and we must not expect to march quietly to Heaven. You shall read of nothing but sufferings after our Saviour's Baptism (and most of the rest of his life before, for thirty years, (which we may suppose had less trouble in it) the Holy Ghost passes over) as if he would tell us, that when by Baptism we give our selves to him, and become his Children, we enter upon a state of sufferings, and perhaps must * wash our Garments again in the blood of the Lamb.

And having thus shewed the greatest Engagement that it can lay upon us, which is to lay down our lives for Christ's sake if he require it; I shall pass to the next part of this Discourse, which is to shew what the meaning and intent of it is on God's part, and what blessings are thereby conveyed back again to us, who thus give up our selves to him.

II. God by his Minister that (doth in his Name, and by his Authority Baptize) receives the person so washed, into the enjoyment of some priviledges and benefits that otherways, are not ordinarily to be injoyed. For what is done by his Minister, is as if the hand of God should do it. So it is said, *John 3. 23. That Jesus came into Judea, and baptized; and vers. 26. The Jews say to John, He to whom thou bearest witness, be-*

* Rev. 7. 14.

hold the same baptizeth ; and again, cap. 4. 1. It is said, That Jesus made and baptized more Disciples than John; yet verse 2. We are told, That Jesus himself baptized not, but his Disciples. That which Officers and Servants do by Commission and Authority of their Master, is accounted to be his Action; And so.

First, God receiveth us hereby into his Family, to be numbred among his People, of whom he will have a special care. It is the Seal (as it were) of God upon us, his Mark and Character, whereby he owns us for his Sheep, and knows us from all other, so as to have a more particular inspection over us, than the rest of the World that make not this profession; and to endow us with certain peculiar favours, even before we are able to perform any part of our Duty unto him. It is the Door whereby we enter into the Church, the Gate that lets us into Christ's Fold, and the first step to Fellowship with God and with his People. Whence it was the Font, you know, used to be placed at the Door or entrance of the Church, to signifie that by this we come into the Congregation of Christ's Disciples; but yet that by baptism we are brought but to the beginning of Religion, and must make a further progress to perfection, till we come to the holy place, and into a nearer communion with God. The Minister likewise used to take the Infants into his arms, to signifie,

* So S. Chrysost. speaks to the newly Baptized, Ἀκρίβη οἱ σήμερον ἐν τῇ κτὶ τῇ νυκτὶ ταύτην εἰς τὴν ἀπὸ Ἱερουσαλὴμ πολίπορχανθίντες. V. August. l. 2. de Catet. rud. cap. 1.

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I suppose, God's receiving and embracing of them with a loving Affection. Yea, he used to kiss them, either to signify that Love of God to them, or that they were now of that Community and Body, whom the Apostle bids to *salute one another with a holy kiss*. And all this is supposed in the word *Profelytes*, or Comers unto God, which clearly argues some relative Action of his, which is receiving and entertaining them graciously, as those he will have in his Favour. But more particularly,

Secondly, Hereby God receives us into a state of pardon and forgiveness. He assures us, that *Adam's Sin* shall not undo us, and that every Sin of our own shall not exclude us out of Heaven; but that we shall have the benefit of Repentance, and an allowance to retract our Follies; yea, and Grace so to do, if we will make use of it. He admits us into that Covenant of Grace which accepts of Repentance instead of Innocence; and of Amendment instead of an unerring Obedience. This is one of the special Favours of the Gospel, (which by Baptism is consigned unto us) that former Iniquities shall not be remembred; and that every breach of our Covenant, if there be a real change wrought in us, shall not void it, and make it null, and ineffectual unto us. So in *Mark* 1. 4. *John* is said, *to preach the Baptism of Repentance for Remission of Sin*. And *Ananias* saith, (*Acts* 22. 16.) *Arise and be Baptized, and wash away thy sins*. And the * *Greek Church* after

* *Georg. Phelavius. Ib.*

Baptism, sings those words three times, *Blessed is he whose iniquity is forgiven.* As those who came to the Baptism of *John*, did thereby receive a distinguishing mark and Character that they should not be destroyed in the ruine of the Nation, (inasmuch that he saith to the *Pharisees* that desired Baptism, *Who hath warned you to flee from the wrath to come?*) So they that are baptized into Christ, do thereby receive a pledge, that no sin which they stand guilty of, shall bring the anger of God upon their heads if they will keep his Covenant; but all shall be crossed out which they are charged with, and be like words writ in the Water, that are obliterated and vanished, no where more to be found.

Thirdly, We receive hereby the Promise of the Spirit, the Effusion of which, is likened to the pouring out of Water^b; and so is in Baptism most aptly signified and represented. *I will pour* (saith the Prophet) *Waters on him that is thirsty and floods upon the dry ground* i.e. upon the Gentiles who were as a Wilderness.) *I will pour my Spirit on thy seed, and my blessing upon thy Offspring, and they shall spring up as among the grass,* &c. In which place, that there may be a prediction of Baptism, it is very probable; for thus much some of the *Jews* do acknowledge, that the Prophet speaks of Gentiles that should be Profelytes, and called by the name of *Israel*; and we Christians know that we are *Abraham's*

^a Match. 3. 7. ^b John 3. 5. ^c Isa. 44. 3. 4. 5.

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Seed, and that this Promise hath a respect to the times of the Gospel. *Rasi* out of *R. Nathan* thus glosses upon the fifth *Versè*: There are four sorts of Converts here spoken of, one shall say, ^d *I am the Lord's*, these are they that are Profelytes of Justice, or the most perfect Converts: ^e *And another shall call himself by the Name of Jacob*, these are the little ones of the ungodly; ^f *And another shall subscribe with his band to the Lord*, these are the Penitents, or the Men that repent; ^g *and surname himself by the name of Israel*, these are the strangers, i. e. those that observed the Precepts of the Sons of *Noah*; and particularly renounced Idolatry; and therefore this part of the *Versè* is by ^h another rendered וראו הפשימים they that fear God. Where observe, that he calls one sort of these Converts קטנים the little ones, who were not thought (it seems) to be unmeet to be made Members of a Church, and were not judged by their Fathers admision to be received; but were distinctly admitted by themselves by the Decree (as they tell us) of the House of Judgment. And observe likewise, that all these Profelytes being said to spring as it were out of the Water, these Words may be a Prophecy of Christian Baptism, to which a promise of the Spirit is annexed, which is very well signify'd by Water; for as that cleanses and

d בעלי רשעים f נבי קטנים e גמורים צדיקים g תשובה h Raimund. pug. fidei, par. 2. cap. 84. So S. Chrysostom call the new baptized Persons ἀνθ' ὧν πνευματικὰ, τὰ καλὰ τῆς ἐκκλησίας φυχὰ; Orat. prima & secunda de Resurrect.

purifies

purifies from filth, so the Spirit of God is the Sanctifier of God's People, purging and cleansing their Hearts from all impurities. This being therefore the great Work of the Spirit so well represented by Water, we must conclude, that when the Minister washes us in God's Name, God thereby promiset^h that he will be assistant to us by the Holy Ghost; and that he will send upon us his Grace, that we may be Saved through the washing of Regeneration, and the renewing of the Holy Ghost. According to that of the Apostle, 1 Cor. 6. 11. the place before mentioned, *but you are washed, but ye are sanctified, but you are justified in the Name of the Lord Jesus, and by the Spirit of God.* Whereas those words [*In the Name of the Lord Jesus*] refer to being justified; so those words [*By the Spirit of God*] refer to their being washed and sanctified. So in that place of Ezekiel, chap. 36. 25. After he hath said, *That he would sprinkle them with clean water,* it follows as an Explication of it, v. 26, 27. *A new heart will I also give you, and a new Spirit will I put into you, &c. And I will put my Spirit within you, and cause you to walk in my Statutes.* All which doth sufficiently shew, that in this washing with Water, the Lord engages to give the Spirit.

Fourthly, We receive hereby a Promise of Resurrection unto Life: Though we by going into the Water profess that we are willing to

* Titus 8. 5.

take

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take up the Cross, and die for Christ's sake; yet on God's part, this Action of going into, and coming out of the Water again, did signifie that he would bring such Persons to live again. *That he would not leave their Soul in the Grave, nor suffer his holy one to see corruption.* And this according to * S. Chrysostom (a very judicious Interpreter, who was so full of the Spirit of St. Paul, that he dreamt sometimes that he appeared to him) is the meaning of that difficult place, 1 Cor. 15. 29. *Else what shall they do that are baptized for the dead?* &c. i. e. for their dead Bodies *. Why do they profess in Baptism, that they believe the Article of the Resurrection of the dead, among the rest of the Articles of the Christian Faith? Why are they Baptized into the hope and expectation of it, of which (saith he) the Minister gives them a sign or symbol, διὰ τῶν νεκρῶν αὐτῶν, by the thngs themselves that he doth; putting them in, and taking them out of the Water, which is a sign of their descending into the state of the dead, and their ascending up from thence. Now what good do they receive by Baptism, if they shall not rise again, but remain always in the Grave? If any think it harsh to render those words, *For their dead bodies*, by these *For the resurrection of their dead bodies*, (which in Baptism we pro-

* Συνελάβημεν γὰρ αὐτοὺς ἐν τῷ Βαπτίσματι, καὶ συνεγέρθημεν αὐτοὺς διὰ τῶν νεκρῶν αὐτῶν. Μία αὐτῶν ἀνάστασις ἀπαλλαγὴ ἀμαρτημάτων. Διότι ἢ ἀνάστασις, ἢ τῶν σωμάτων. Chrys. orat. de resurr. † Τῶν νεκρῶν, τῶν σωμάτων.

fess to believe,) it is only for want of skill in the short manner of speaking, which the *Hebrews* use. And methinks they may otherwise be interpreted to the same sense more plainly after this manner. *Why are they baptized for their dead bodies, i. e. For the benefit and profit of their dead bodies?* for ἐπὶ denotes the end, which an Agent intends in action, (as *Gal. i. 4.* who gave himself * ἐπὶ τῇ ἁμαρτίᾳ ἡμῶν, for to take away our sins) and there can be no end upon our dead bodies which we can have, but that they may live again; therefore for this end we are baptized, that they may rise from the dead, which if they should not, we should lose (saith the Apostle) the great benefit which in Baptism was consigned; and to what purpose should we use that Rite? It may be replied, that I have already mentioned many other purposes which render it sufficiently beneficial. But if it be considered how near sin and death are one to the other, we shall conclude, that so must remission of sin, and the resurrection from the dead go together; and that if the one be not believed, we may easily doubt of the other, or at the best, we shall make forgiveness lame and very imperfect while this great punishment of sin, viz. Death remains unremoved. And therefore *Athanasius* very judiciously makes these to comprehend one the other, in that advice he gives to *Marcellinus* about the use of the Psalms. Where he tells

* and some have it, which is of the same force.

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him among other things, that when he beheld persons baptized, and saw them delivered by that new Birth, † *ἐκ τῆς ὁδοῦ τῆς γέννησις*, from their mortal Nativity, and thereupon would admire the loving kindness of God to Men, he might properly sing the two and thirtieth Psalm, *Blessed is he whose transgression is forgiven*, &c. Which both plainly declares his sense of the end of Baptism, which was to deliver Men from death; and includes this Blessing in that of remission of Sin, one part of which, is the taking off that punishment which entred by it. *Luther* indeed in his Version on the Bible, gives another interpretation of this place, but suitable to my present Discourse, which is grounded, *Deliherrus* thinks, upon that practice I mentioned of Baptizing in the places where the Martyrs were interred. The sense whereof is this, (as one that understands the Language interprets it to me) *What mean they to be Baptized [Über den Todten,] over the dead? To strengthen* (saith *Luther* in his gloss upon the words) *or confirm the Resurrection; they used to Baptize Christians [Über den Todten grabern,] over the Graves of the Dead, the intention whereof was to shew that the same, the very self-same Person should rise again.* But I doubt we shall not find that Custom so ancient as *St. Paul's Days*, wherein there had been but few Martyrs; and therefore I wave it, thinking the other more clear and proper. If any one like it, then from both we may conclude,

† *Epist. ad Marcellin.*

that

that the Waters of Baptism are like the Waters of Heaven, which falling upon the dry Earth, and the dead roots of Plants, makes them spring forth, and live again. It gives us assurance, that we shall not always sleep in our dust, but shall spring up and flourish in a better Soil, even the Garden of God, never to die, or wither any more. And Circumcision seems not to have been without this signification neither, for they used to cast the Fore-skin cut off, into a Vessel full of dust *, to signify it is like, that the Circumcised Person did renounce the Devil and his Lusts, by whose impulse *Adam* sinned, and so dyed, and was turned again into dust; and that he did cast away all that evil Concupiscence, by which Death came into the World, hoping that being buried, he should attain the Resurrection of the Body, and live again. To which purpose a very ancient Book (the *Zohar*) applies a place in *Job*, which shews, though not the sense of the Scripture, yet their sense of Circumcision, *Job* 19. 26. *In my flesh I shall see God, i. e. by Circumcision* (which was the Covenant of God in their flesh) come to immortal Life. And a Tradition they have to this purpose, *That when a Man is signed with this holy Mark, he is made worthy of the Vision of God.* And indeed this was done then ἐν μέσσοις, as * *Athanasius* speaks, *in part and as in a shadow*; but now we put off wholly our γυνικίω γένεσιν earthly original, being

* V. *Joseph. de Voyst. de Leg. Div. cap. 7.* † *De Sabbato & Circumcis.*

born

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born again by the washing of Regeneration. So that as the Lord said to *Joshua* when he Circumcised the *Israelites* at *Gilgal*, *I have taken away this day the reproach of Egypt from off you.* We may much more say, to every Person that is Baptized; *This day I have taken away the reproach of thy earthly Generation; and the reproach of the corruption of Death have I this day taken away from thee.*

Fifthly, *Baptism* is not improperly called by Divines, *a seal of all these things, i. e. a Rite* whereby the Covenant between God and us is confirmed, whereby we assure God of our fidelity, and he assures us that as certainly as our Bodies are washed with Water, so certainly will he give us of his Grace; and if we perform our undertaking, continually assist us with the Holy Spirit, pardon our sins, deliver us from the power of the Devil, save our Souls, and at last raise our Bodies out of the Grave, and make them spiritual and immortal, and unite both Body and Soul together in Eternal Glory. That conditional Covenant of Grace and Mercy that was sealed before indefinitely by Christ's Blood, is now sealed by Baptism to this particular Person which receives it. Therefore,

Sixthly, The sum of all is, that hereby we are regenerated and born again. It is the Sacrament of the new Birth, by which we are put into a new State, and change all our Relations; so that whereas before we were only the Children of *Adam*, we are now taken to be the Children of God; such of whom he will have a

Fatherly care, and be indulgent and merciful unto. We have now a relation likewise to Christ as our Head, and to the Holy Ghost as the Giver of Life and Grace. Yea, herein he grants remission of sin, and we are sanctified, and set apart to his uses. We being hereby given to him, and he accepting of us, do become his possession and proper goods, and cannot without being guilty of the foulest Robbery, sin against God. We are made hereby the Temples of the Holy Ghost, the place where he, and nothing else is to inhabit; and being by this Consecrated to him, he likewise then enters upon his possession, and we are said thereby to receive the Holy Ghost; so that if we run into Sin, we defile his House, and commit the greatest Profaneness and Impiety, and may be said very truly to do despite to the Spirit of God whereby we were sanctified. * *Socrates in Plato* well saith, that every Man is by his Birth *ἐκ τοῦ κλημάτων τοῖς θεοῖς*, *One of God's freeholds*; and therefore concludes it as unlawful for a Man to kill himself, as for a Servant to run away from his Master, seeing he is not his own goods, nor can dispose of his Life according to his pleasure. In this second birth God is seized again of us, he owns us in a special manner for his Children, and we may not without committing a double murder, sin against him, and may be called twice dead if we do; because in Baptism

* *In Phadone.*

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are the beginnings of a new Life, and the Spirit of Life takes hold of us, and as far as is agreeable to our Age and Condition we are renewed by the Holy Ghost. For Baptism being a beginning of our performance of our Duty, God doth likewise in it begin proportionably to make good his Promise. We may call it therefore with S. Cyprian, *Genitalis unda, aqua salutaris*, &c. the Laver of Regeneration; seeing as the Apostle saith, 1 Cor. 12. 13. *By one Spirit we are all Baptized into one Body*, &c. whereby he intimates, that the Spirit of God doth accompany this Water, and therefore we must be in a sort made other Creatures. I see no cause to leave this ancient language which may have a very good sense; and none, I suppose, will deny but that at least a *Relative change* is herein made, and so much Grace and Favour is conferr'd, that we stand upon better terms than meer Nature did instate us in. * *Justin Martyr* relating the manner how Christians were made (that the Heathens might not be offended so much at their Religion) speaks of this matter. When Men are persuaded of the Things that we Teach, and promise to live accordingly, they fast and pray, and beg of God remission of sin, and then we bring them to the Water, and so they are born again after the same manner that we were regenerated: to this he applies that place, *John 3. 5. Except a Man be born again*, &c. All things seem to

* Apolog. 2. καὶ τὸ πρῶτον ἀναγενήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγενόμεθα ἀναγενώμεθα.

grow out of Water, and it was not unfitly made by one of the ancient wise Men, the first Principle of all, so that it may well signify another Birth, a new plantation in a better Soil, which is watered by daily dewes and showres of God's Heavenly Grace; and in it we may be said to have changed our Parents, and all our Relations so as after a manner to become new Creatures. If *Clemens Alexandrinus's** reading of that place, *Matth. 3. 17.* be right, one would think that Christ was by Baptism admitted to his Office, and had a kind of a new birth in it, *Thou art my beloved Son, this Day have I begotten thee, i. e.* now have I appointed thee to thy Office, now of the Son of *Joseph* as thou art esteemed, I declare thee the Son of God, and make thee my Vicegerent. That which was perfectly done at the Resurrection (to which those words, *This Day have I begotten thee*, are applied, *Acts 13. 33.*) was begun and done in a sign at Baptism, when the Holy Ghost likewise descended upon him, and anointed him unto his Office. And so in after-times they used to anoint the Baptized Person with Oyl, to represent, I suppose, that God took him to be his Son, and did bestow upon him the Holy Spirit. But because *Clemens* must be thought to have expressed rather the sense, than the very words that were spoken, let us consider only what succeeded our Saviour's Baptism, and it will tell us thus much, that at that

* *Lib. 1. pedag. cap. 7.*

time it was that God first owned him openly for his Son, and it may well teach us that in Baptism God takes us to be his Children, we are received under his shadow; are, and shall be indued with this Holy Spirit, according as it follows in him; Christ was our *ὑποτύπωσις* Exemplar or Pattern; and being * *Baptized, we are Illuminated; and being Illuminated, we are made Sons; and being made Sons, we are compleated, and being compleated, we are made Immortal.* There is nothing wanting after we are Baptized to the enjoying of the whole of this, but that we be faithful in God's Covenant; and follow the conduct of God's Illuminating and Holy Spirit, till we be made Possessors of that Immortality, unto which in Baptism we have a Title given us. The ancient Christians speak of high Illuminations, wherewithal God pleased then to grace Baptism; and I make no question but they speak as they felt, and that they talk not of a strange change then wrought which never was; but if any say, that those great Communications of the Holy Ghost were proper to that time when Christ did most notably attest to the Truth of his own Institutions for the conviction of Unbelievers. I think so also: For young Plantations needed larger effusions of the Heavenly Dews to water and cherish them. But yet we may conceive that there are still some operations of that Spirit in Mens Hearts at Baptism, though secret and in-

* Βαπτίζομενοι φωτίζομεθα, φωτίζομενοι υιοποιούμεθα, υιοποιούμενοι τελειούμεθα, τελειούμενοι ἀπαθανατίζομεθα.

sensible unto us; and I profess my self one of those that labour to believe very highly of Christ's presence with all his own Ordinances; though if any cannot favour this, I will not contend nor fight in the dark, but desire the other things may be entertained which are certain, and then there will be sufficient ground to think that it is not indifferent, whether we be Baptized or no; and that it is not a naked Ceremony that neither doth good nor harm, as some Men seem to speak against the constant sense of the Church and People of God.

And thus much may suffice concerning my thoughts of the first particular, wherein you have had a short account of the Intent, Use and Benefit of Baptism. It remains that I speak a few words of the other two particulars in the Text, and shew in the second place,

II. *Who are the persons to be baptized?* The next will not let us doubt, but all those who are willing to embrace Jesus as the Christ, and the Son of the living God, and to give themselves up to his instruction and teaching, are thus to be initiated and entred into his Religion. Only it is scrupled, whether those that cannot express such a willingness, nor make any signs of it, are so to be admitted; and therefore all Infants are by some excluded from these Waters, as subjects uncapable either to make any such profession and engagement, or receive from God any such benefit.

This point hath been so sifted, even to the
very

very bran, that I cannot think mine Eyes so acute as to discern any little Argument to lie still neglected that I should be able to bolt out. The Custom of the Church hath been pleaded, which is accounted the best Interpreter of a doubtful Law; And the Scriptures have been searched in these late times (more I think than ever,) by many learned Authors in every ones hands, and to such excellent purpose, that if I were able to plead the Infants title strongly, my defence might be spared.

I will therefore briefly dismiss this Head with these four considerations.

First, That if there were any Infants in this Person's Family, it is certain they were Baptized, *for he was baptized, he, and all his.* It is doubtful indeed, whether there were any or no; yet it is considerable (especially in conjunction with other Arguments) that neither here, nor any where else in the whole Scripture are they excepted, (and it is scarce to be thought that all of the Families baptized were without Infants) nor is there one word that tends to the excluding of them from Baptism. But,

Secondly, I consider that Infants are capable to be engaged and professed, and likewise to be received into the Grace and Favour of God.

Baptism may be looked on either as a sign of what we are to be in our future course, and what God hath done, and will do for us; and so all must grant that Infants are as capable as others to

ceive it; or secondly, As a seal of the truth of God, under which notion we ordinarily conceive it, and then they are as capable likewise as grown Men to have any thing conveyed and sealed unto them, upon such conditions afterwards to be performed; or thirdly, As an Obligation whereby we are tyed to perform those conditions; and fourthly, As a privilege whereby we are actually instated into some Favours and Enjoyments; and if any affirm, that in these two regards they are incapable, let them remember that Children may be bound by deeds drawn up and sealed between two persons, before they understand any thing at all; and that a Child may be crowned in the Cradle, and it will stand good to all purposes. A Parent may contract with God on his Child's behalf, no otherwise than a Guardian doth in the behalf of a minor, or one under Age, which he cannot afterward retract when he is out of his Pupillage without Injustice, and being lyable to the Law, if the contract be judged to be to his behoof and benefit. As in the Interpretation of Law, that is an Act of the Pupil, or Child, which is done in its name, and for its good by his Tutor or Guardian; so may God be pleased graciously and favourably to accept of this Act of the Parent, laying such an Obligation upon the Child, and interpret it for the Child's own Act and Deed, so conferring his Graces upon it, and expecting performance of Faith and Obedience, and looking upon it as so engaged,

gaged, that it shall be properly said to break a Vow and Covenant, if it sin against him. And this will still be clearer, from a third consideration.

Thirdly, That Children are in the power of the Parents, and they have a *Jus* or Right unto them, so as they have to any other things that are their proper goods. They may therefore make an offering of them to God, and dedicate them to his uses, as well as Land or Money; and there is no question but God will as well accept of them, as of any thing else that they consecrate to him, and take them to his portion, so that it shall be a sacrilegious Act for these Infants hereafter to alienate themselves from him, and convert themselves to the uses and service of any other.

This the Denyers of Infant Baptism cannot deny, that it is very fit Parents should by solemn Prayers and Profession devote and consecrate their Children to God, and make an open oblation of them before all, to this service, only they would not have it done by washing with Water; which is as much as to grant, that they would have the thing done, but not the Ceremony or Rite used, and that they are capable of the thing signified, but not of the sign, of the greater matter, but not of the less; and as it seems to me, they make a Controversie where there need be none; for if they are to be devoted to God, Baptism being the way wherein we devote our selves to him, and being so significant of our Duty, it is the fittest way wherein

wherein to Devote our Children to his Use.

Fourthly, Christ may well be conceived to include them, when he bids his Disciples, * *Go and Baptize all Nations in the Name of the Father, &c.* for that was no more than a Commission to go and make Profelytes, and engage them by Baptism in Christ's Religion. Now I intimated before, that there were young strangers admitted by the *Jews*, i. e. Infants or *little Children* were made Profelytes to their way of Worship, and it is plain, that all were Baptized into *Moses in the Sea, and in the Cloud*; both old and young, the Infants as well as the grown Men passed through the Water, and were all covered with the Cloud, and likewise *Favores sunt ampliandi*, where none are excepted, favours and benefits are to be enlarged unto all; and to spare further labour of a long Discourse, let me only remember you how *Moses* did take the Children into Covenant with God, as well as the rest, *Dent. 29. 10, 11, 12. You stand this Day all of you before the Lord your God, your Captains of your Tribes, your Elders, and your Officers, with all the Men of Israel, your little Ones, your Wives, &c. that thou shouldst enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this Day.* Why should we not then think, that the Mediator of the new Covenant did include these little Ones, as well as others in that universal Expres-

* *Matth. 28.*

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sion, and that he would have them enter into Covenant with God? If any ask, Why our Saviour did not then expressly mention them? the Answer will be easie, That there was no need for him to express every particular Subject of Baptism, seeing it was so well known before by the common practice of the *Jews*, and by the former Covenant; and therefore his chief intent in those Words was to tell them in what manner and form they should now Baptize, *viz.* *In the Name of the Father, Son and Holy Ghost*, which had not been yet used, but now was to be every where practised. I have no mind to add more, but beseech the Lord, that all those who Dispute against Infant-Baptism, may behave themselves like Men Baptized, and remember, that Humility, Modesty and peaceableness of Spirit are great Doctrines in the Christian School; and that if so many good and Learned Men have erred (as they think) then so may they.

A few Words concerning the third general Head of our Discourse, may perhaps lend a little further light to this Business, and manifest, that there is not so much required as some imagine, to qualifie and capacitate a Person for Baptism. For,

III. It is said here, that *ὁδὸν ῥημάτων* *straight-way*, *immediately*, without any further proof, he was Baptized. If you look back, you shall find that *Paul* and *Silas* being close Prisoners at *Philippi*, there was about Midnight a great Earth-quake that

that made both the Prison and the Jaylor also shake, and opened both the Doors of the Prison, and of the Heart of the Keeper; for this strange trembling of the Earth, it is very likely caused him to apprehend that these were divine Persons, for whom such a Wonder was wrought, and so to come trembling before them, and enquire, * *What he must do to be Saved?* They told him, that he must believe on the Lord Jesus, and accordingly † *spake to him the Word of the Lord,* i.e. proved to him, that Jesus was the Son of God, and taught Men the true Religion, and way to Life. The very same Hour he took them, and washed their stripes, and then was washed himself in the Name of Christ.

By this it will appear, that though a Profession of Faith be required, yet not a distinct belief of every thing in Christ's Religion, for that could not in space of an hour be comprehended; He therefore having a general knowledge that Jesus was the Son of God, and a Teacher sent from Heaven to do Men great good, and professing a readiness to be taught by him, was received by Baptism into Christ's School to learn of him. That such a knowledge, together with a repentance of their fore-past evil life, did sufficiently qualify for Baptism; you may see by consulting these places, *Acts. 2.* All the Sermon of the Apostle, tends to no other purpose, but to prove that Jesus whom they Crucified,

† *Acts. 2. Ver. 29, 31. † Ver. 31, 32.*

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was the promised Seed, which he demonstrates from his Resurrection, and the effects of it, that abundantly declared he was *made Lord and Christ*. Ver. 26. When this was cleared to them, their hearts were pricked, to think what they had done; and he exhorts them to repent of it, and receive Baptism, which three thousand of them immediately did, as you read Verse 41. *And continued stedfastly in the Apostles Doctrine*, Verse 42. i. e. Learning of that Religion, to which they saw so much reason to addict themselves. So *Acts* 8. 35. We find that Philip preached Jesus to the *Eunuch* and required only this profession of him, Verse 37. *That he believe with all his heart, that Jesus is the Son of God, and then he went down into the water with him, and baptized him*. And again, cap. 18. 5. Paul was pressed in Spirit, and testified to the *Jews*, that Jesus was Christ; and then Verse 8. *Crispus believed on the Lord, with his whole house, and many of the Corinthians hearing, believed, and were baptized*. So in all other places, you will find there was so little space between their Preaching and Baptizing, that they could not well be taught more than this, That he was the Messiah, or Christ, that was expected, and that all must be obedient to him. So that this washing did admit them, and engage them to be his Disciples, to be Taught, and Instructed by him, and to learn the way of God perfectly, which they could not but believe he would acquaint them withal, being a Messenger sent by
God

God unto them. And this is most plainly intimated in the words of that Commission Christ delivered unto them, *Matth. 28. 19, 20. Go and teach, or Disciple all Nations, &c.* Where there are two Teachings, the one before, the other after Baptism; the first can be no more than a persuasion of them to become the Disciples of Christ, and put themselves into his School, because he was the Son of God; and then after they were Baptized, follows a more accurate and full Instruction of them in all the parts of their Duty, which is meant by those Words, *Διδόσκοντες αὐτοῖς. &c. Teaching them to observe all things whatsoever I have commanded you.* Where the word for Teaching is different from that in the former Verse, (*μαθητεύσατε*) and signifies a larger knowledge of Christ's Doctrine which they had engaged themselves to observe, being assured the Son of God could teach them nothing but the Truth.

And this I take to be the reason why so many fell off again from this Profession, when the displeasing Doctrines of Christ came to be practised. They had not considered what it would cost them to be Christians, but only as I said, were in general and in some measure convinced, that he was God's Son, and that they must be his Disciples; and so they liked no longer to be his followers, when their carnal Interests came to be touched, and when they saw that he was such a Master as would not let them have their own will, nor enjoy this present World,

nor

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nor (in one word) serve two Masters, God and their Mammon too. Though they did in gross (as I said) profess to forsake their Sins, and lead a holy Life; yet when they came to be informed in the particulars of Self-denial, and such hard Lessons, they returned rather with the * Dog to the Vomit, and the washed Sow to the wallowing in the mire.

That I may put an end to this Discourse, let me shew you a little how it will be useful to you, and have an influence upon Practice; and if you be believing and obedient, I shall be confident I have not made you mis-spend an Hour in perusing what I have represented.

Use I.

Take notice of the great Wisdom of our Lord, that though he have left us an outward Ceremony still in his Church, yet it is such an one, that signifies not one thing, but the whole Religion; and not only signifies, but engages us unto our Duty. You have seen that Baptism expresseth the whole Covenant of Grace between God and us, and whereas the *Jews* had several Rites and usages, to set forth and represent several duties, Christ hath left us only this, (together with the Bread and Wine in the other Sacrament) which are such as are easie to be had, and to be practised; and are simple, plain, and easie to be understood, and do also shew us our whole Duty and likewise lay Engagements

* 2 Pet. 2. 22.

upon us, to perform it; so that we cannot use either of them, but thereby we are bound to be wholly Gods, and intirely devoted to his service. And therefore,

Use II.

Secondly, Let me strongly plead with you in the behalf of God, to take heed to your selves, and your ways, according to his Word. You are all Baptized into Christ, and thereby you have put on Christ, you have solemnly engaged your selves to live righteously, soberly, and godly in this present evil World; and as the Apostle saith of Circumcision, so I say to you, * *I testify to every Man that is Baptized, that he is a Debtor to observe the whole Gospel.* What then have you to do with the Devil, whom you have renounced? Why are you so in love with the World, which you have forsaken, and from which you are divorced? Why are you so tender of the interests of the Flesh, which you promised to mortify and crucify together with Christ? what is the reason that you renounce Christ in your Lives, as if you were ashamed of his Profession?

Is Baptism but a cold Ceremony; Or do you think the washing of the flesh will save you? Not only the Apostle confutes you, 1 Pet. 3. 21. but you shall hear your selves put to silence out of the Mouth of a very Jew, * *He that believeth not as he ought* saith the Author of the Book,

* Gal. 5. 3. † V. Joseph. de Voyin. de leg. Div. cap. 44.

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Nitzachon) his Circumcision doth not make him a Jew; but he that doth believe aright, is a Jew, though he be not circumcised. One would not expect such language from them that glory in Circumcision; but God hereby shames such outward Professors that glory in Baptism, as they did in Circumcision, though they be not the followers of faithful * *Abraham*. As long as their Ears, and Tongue, and Heart were uncircumcised (for of all those we read) their Foreskin remained; and as long as our thoughts, and words, are impure, we are in effect unbaptized.

If then outward Baptism will not Save, why do you not cleanse your selves from all filthiness both of flesh and spirit, and perfect holiness in the fear of God? Do you not at all value the Promises of God? Is it no favour to be his Children, to have forgiveness of Sins, and an Inheritance among those that are sanctified through Faith? Or is there any other way wherein these can be attained? Can you find a shorter cut to Heaven by some other passage? Assure your selves, that there is no other Covenant whereby to partake of these Promises, but that Covenant which is signified by Baptism, whereby we stand engaged to the performance of such Duties as our Saviour doth require. We shall miserably flatter and abuse our selves, if we imagine to come to Heaven any other way than through the Covenant of Baptism; wherein we promise

Exod. 6. 12. Jer. 6. 10. 18. 9. 25.

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to forsake all the Enemies of God, and to adhere and cleave to him faithfully and loyally against all the perswasions and temptations of the Devil, World and Flesh; and therefore unless we can shew a new Gospel, and be Baptized over again by the appointment of God, and obtain some easier, and more pleasing Conditions, let us arm our selves against, and bid defiance unto them, and resolve that no Lust shall escape with its life. What? Art thou a Christian, and as fond of the Pleasures of the World as a *Pagan*? as loth to displease the Flesh, as if thou had'st been initiated in the impure Mysteries of the Heathen? As Covetous as if thou wert an Idolater, and did'st worship a God of Gold? As sensual, beastly, devilish in thy Affections, Passions and Conversation, as if thou wert some black *African*, and had'st never been *enlightned*? Oh! Do not live as if thou had'st been Baptized in the Devil's name, and had'st sworn to be his Bondman, and entred a Protestation against God and Christ, and all communion with Heaven. O live not, I beseech you. as if it were your Religion for to sin; as if you had been Baptized in a Ditch, and washed with puddle-water, and had professed to be as dirtily and basely employed, as ever you were able. Did your Baptism signifie that you should be drown'd in Drink? that you should be bury'd vilely and covetously in the Earth? that you should rise and lift up your Head against Heaven? that you should fill the Air with Oaths and Blasphemies, and noisom Speeches? and that you should
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defy God and all above? No the Devil himself durst not urge a Witch to make such a Covenant with him; and therefore his Art and Subtilty is to make Men live after this prophane sort, though they make not such a profession; and he labours to baptize and drench their Souls in this belief, That the Covenant of Grace signifies all on God's part, and nothing at all on theirs. They are even swallowed up in these Conceits, That they shall enjoy Pardon, Grace and Salvation, and be priviledged from Wrath to come; and in the mean time, take care only to do as they please, to live *ὡς ἐν βίῳ* (as the Heathens phrase is) *a moist, soft and delicate life*, and to swim to Heaven in Rivers of Pleasure, and Carnal Delights. What swarms and herds of followers should a Man have, that went about, and preached such a Baptism for the Commission of Sins? But there is no need any one should do the Devil that service; for the Baptism of Christ is made one of his Mysteries, and all our Preaching cannot root out this belief, That Christ will be the Author of Eternal Salvation to them that do not obey him. But 'tis as clear as the Light, that a Covenant is between two Persons, and both are engaged to some performances; and that God is no otherwise bound in this Baptismal Covenant, than we are bound also; and that he gives pardon upon no other Conditions but these, That we forsake the Devil, the World, and all the Lusts of the Flesh. If we therefore renounce this part, then we discharge him of all that he hath

promised. And the truth is, it is very ridiculous to imagine, that God should wash us there clean, that ever after we might be as foul as we please. As if a *Muscovian* Christian who spits upon the Ground with indignation, when he renounces the Devil in Baptism, should presently fall down and lick it up again. Or, as if one should put on a Garment of Light, be clad with a white Robe, that he might sweep Chimneys, and rake in Kennels, or lead Dung-Carts about the Streets. If we be the Children of the Light, then we must have no fellowship with the unfruitful works of Darkness, nor bemiſe ourſelves in the filth and dirt of the World. If we be Chriſt's Diſciples, we muſt not only make a face, and ſpit when we hear the Devil named, but we muſt abhor his Works, and deſy all his filthy Luſts, and have our very Stomach riſe at all that comes from Hell. And ſo Men would, were they not jugled into a belief that they deſy the Devil, while he embraces them in his arms. I remember a ſtory in the Life of a *Romiſh Religious* *, how that ſhe ſhould ſee one Day in a Viſion, the Soul of a Sinner dragged to Hell, and beyond the mercy of Purgatory, *for not having in account the ſpiritual treaſures of the Church, but deſpiſing both indulgences, and all other graces which ſhe grants her Children.* So doth the Devil labour to nurſe in Mens Hearts a perſwaſion that outward things can Save them, and that he can do

* *Suer Maria Magdalena de Paſſi.*

them no harm, if they be Baptized, keep the Church, say their Prayers, and receive the Ministers blessing, which is all they think that Baptism engages them unto; and they make the same use of Christ, that others do of the Pope, thinking to buy a Pardon (if they have not one already) by the profession of such a holiness, as the Devil, if he were incarnate, need not be afraid of, but might swear he would maintain. O, what pity is it, that Christ should be thus abused, and his Institutions perverted, and Souls undone, when it is so plain, what he would have us to do that we may be saved!

But will not some little sprinklings of holiness serve the turn, may some say? May we not allow some place for self pleasing, and gratify our own desires sometimes, seeing we wallow not always in filthiness? No; Baptism, though only upon the Face, signifies the Washing of the whole Man from spiritual pollutions; and though only once administered, puts us into a state of purity, which must not willingly admit of any defilement. And let those Men know that have their good moods, their cold fits of Repentance, and their hot fits of Zeal; that use Religion as the *Papists* do holy Water, when they are entering into the Church, and going to perform some devotion; that Christ owns no such Disciples. They were not Baptized in lukewarm Water, but were engaged in a state of mortification; and entered into Christ's Death, and he expects a constant performance of obedience. There were a People

in * *Illiricum*, that were washed but three times in all their lives, at their Birth, at their Marriage, and at their Death. And they may be a Picture of most Christians amongst us, who in their Infancy are washed in Christs Name; and then perhaps against some solemn time, when the Sacrament of the Lord's Supper is near, they begin to put away their sins, and perhaps baptize themselves in tears, and deck up themselves, as though they would meet the Bridegroom, and be married unto him; and of this you shall hear no more, unless at (such a time as that) till Death tell them that he can stay no longer, and some sickness arrests them; then they begin to stubber and cry, to sigh and groan, as if by tears they could wash away their guilt, and by a few sighs and good wishes, blow away the black Clouds of wrath that hang over their heads. They make Religion to be a few strong pangs of devotion at certain times of their Life, and Christ to be pleased with any thing, glad of any Company, and Heaven to be an empty void place that wants Inhabitants; much like to the new-found World, whether we send the most rascal People. But Christ will shortly appear to all the World, to confute all such Men, and he will drench them in Seas of Fire, the Floods of his wrath shall over-whelm them, and they shall never rise again.

But is their such great danger then, may some

* *Ælian. l. 4. var. hist. c. 1.*

say? Will not God be something more favourable to us than other Men, and will not the Waters of *Baptism* a little quench and cool the flames?

Cool them? No, they will be like Water upon Lime, which will make it burn the hotter. Even this will be pleaded against you, that you were Baptized. If a Soldier sworn to *Cæsar* should forsake his Camp, and flye to the *Turks*, would he not be punished more than a stranger when he was taken, and suffer as a false and treacherous Fellow, as a Runagate, and a perjured Person? Who would admit of such a Plea from his mouth, I am no forsworn Wretch, I never denied *Cæsar*, nor renounced my Allegiance to him; no Man ever heard me speak a word against him? Might it not easily be returned to him, but thou didst deny him in thy Actions, thou hast more than forsworn him, for thou hast fought against him; yea, thou hast joyned with a Tyrant, with the greatest Enemy the Emperour hath, and the sworn Foe of all Christians; if such a Fellow should live, who should die? What is the Ax and the Gibbet made for, if not for such traitorous Villains? The Gallows would think much, if thou shouldest be reprieved. Thou readest thy own case, O Christian, if thou livest in sin, and sidest with the Devil, and takest thy share with the World, whom thou hast renounced in word, but not in deed. What though thou dost not call the Lord Christ a Deceiver? What though thou dost not revile

the holy Name whereby we are called? thou dost a great deal worse; thou bendest all thy Forces thou hast against him, as if he were a Thief and a Robber; thou labourest to destroy his Kingdom; thou tramplest under foot the Blood of the Covenant, and makest Christ unto thee of none effect. Which is the worst Enemy, he that speaks thee fair, and with a kiss stabs thee to the Heart; or he that bids thee stand upon thy Guard, and declares himself resolved against thy Life? I will assure you, *Turks* are not such Enemies to Christ, as those that pretend to him, and yet do him all the despite they can in their Lives. Better it had been for them that some Band of Soldiers had ravished them from their Mothers Breasts, and listed them under *Mahomet's* Banners; better had it been for them to have been *Janizaries*, than to own and acknowledge the Christian Profession, and live so profanely without God in the World.

Heathens may sin at a cheaper rate than we, because they never made any such Promise unto God. They may do evil with a better front, and more confident countenance, that never received any such mark in their Fore-head. But a Christian Face which is besprinkled with clean Water in the Name of Christ, should blush (methinks) at any impurity; and the Mark of Christ that is upon him, should make him more modest than to sin, but if he will besmear himself again, and have the Impudence to out-face

Christ,

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Christ, he shall pay dearly for it. For he breaks his Vow to God, and thereby comes under the Curse which is annexed to the Covenant, as well as the Promise. And all these terrible Threatnings of Christ which in Baptism he promised to believe, as well as any other Word of God, shall all fall upon his Head, and he shall be cast into a Lake indeed, * but it is a Lake burning with Fire and Brimstone. Better had it been for such an one, if he had been drowned in the Font, or entred into the Gates of Death, when he entred into the Gates of the Church; it had been better for him, if he had been branded with a hot Iron in his Fore-head, or scalding Oyl had been poured upon his Face, when it was washed with Water in the Name of Christ. The flames of Hell shall Eternally burn and consume, without any Consumption, that filleth thy Soul, whose dirt the Waters of Baptism, and the Fires of the Holy Ghost could not fetch out, and scour away. And if any complain of their Weakness,

Use III.

Thirdly, Here is matter of comfort to us. We are in a Covenant of Grace, there is a Redemption for us if we have a mind to be delivered; we have assurance of the assistance of the Holy Ghost; and if we be sincerely watchful and diligent, he will not, because of our failings, take away his Holy Spirit from us.

* Rev. 21. 8.

Through

Through the Spirit of Christ we shall be able to do valiantly, nothing shall be too hard to overcome, but we shall tread all our Enemies under our Feet.

Let us march out therefore as the Soldiers of Christ, carrying his Cross in our Banners; let us profess, and declare that we are Crucified to the World, that we are buried with Christ in Baptism, and reckon our selves to be dead indeed unto sin, *Rom. 6. But alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal bodies, that you should obey it in the lusts thereof; neither yield ye your Members as Instruments of unrighteousness unto sin, but yield your selves unto God, as those that are alive from the dead, and your Members as Instruments of Righteousness unto God. For sin shall not have dominion over you, for you are not under the Law, but under Grace.* It is a shame now to be overcome, when you serve under such a Captain, and have Heaven on your side, and have received the Promise of the Holy Ghost. Is there no power in the Spirit of God? Or is not God as Good as his Word? Will not he give us what he hath promised, to make us to vanquish all his Enemies? O do not speak such evil things of God by doing any evil. Do not disgrace your Profession, nor bring a dishonour upon the Lord, by letting every Temptation use you at its pleasure. Do not suffer every Lust to foil and worst you, as if you were Turks and Infidels, and had none of the mark or badge of God upon you, and as

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if your Baptism was of no more avail to you, than the washing of your Hands. But first resolve that all these Lusts of the Flesh must be overcome; and then conclude, that they may, Perswade your selves that God is with you, and that he hath appointed no ineffectual Rites, no bare shadows, no beggerly Ceremonies, and cold Formalities in the Religion of Christ; but that if you use your Diligence, and pray continually, you shall find the Holy Ghost to accompany you, and that you are born again, not of Water only, but of the Spirit, and shall finally inherit Eternal Life.

Use IV.

That you may receive greater supplies of the Spirit promised, and be more engaged to your Duty, labour fully to understand your Vow and Covenant, and then come and openly own it, professing you will be faithful to it, that so you may be admitted to nearer familiarity with God. Let me prevail with all young Persons, who are yet in the Gate of the Church, and have proceeded no further than to be Baptized in their Infancy, and perhaps to be Catechized in the Principles of Religion, to spend a few thoughts upon this which I propound. For though outward Baptism, which is the visible sign and Seal of the Covenant, is not to be renewed; * yet the Answer of a good Conscience, wherein the inward Baptism doth consist, may, and ought to

be reiterated by a personal resumption and ratification of that Vow which was made for us in our Infant Years. And no Man is to be reputed a compleat Member of the Church, until he do own his Engagements, and openly profess that he will stand to the Conditions of the Covenant, and be a Disciple of Christ. If Baptism did at first admit us into the enjoyment of many Priviledges, surely we shall receive more of the Blessings of it, when we do seriously reflect upon it, and engage our Hearts by our own free consent to God; because then we begin more solemnly to perform the Conditions that God requireth of us. When I first entred upon a Charge of Souls, I could think of no course so anciently attested unto, so reasonable in it self, and so likely to be effectual for Mens good, so free likewise from the just exceptions of any Partry, as to propose this to my People, That all those who had not yet been Communicated, should freely and heartily profess to be sincere and constant in their Baptismal Covenant, and declare themselves Enemies to the Devil, the World and the Flesh. And I will take occasion here to profess, that I am heartily glad that Mr. *Hammer* hath proposed this; and Mr. *Baxter* so earnestly pressed it upon the whole Nation; after whose pious and learned endeavours, let me contribute my little Mite to the urging those, into whose hands this small Treatise shall come, that they would not refuse it.

This Christian Duty hath long passed under the

the name of *Confirmation*; which is a word full, and significant of the thing that I would express, and consists of two parts. First, That a Person do undertake in his own name every part of the Vow made by others for him in Baptism, and so personally consent unto Christ to be wholly his, according to that agreement. And so it is an act of *Confirmation* on our part; because we do hereby further ratify and establish that contract which is between God and us, and by confessing of it to be valid and good, bind our selves faster still to him, whose we were before. The second part of it is, A receiving of God's Blessing and Grace by the hands, and holy Prayers of him that ministers, to strengthen us to perform our Engagement, and make good our word and Faith which we have plighted unto God; which many have taken to be the meaning of that place * *Heb. 6.4.* Where after Baptism, follows, laying on of hands, which the *Jews* used in their Blessings.

And so it is an *Act of Confirmation* of the Person on the part of God, who confers a new Grace to strengthen, and confirm in him these holy Principles, and that good resolution, of which he hath made a faithful profession, and to enable him to keep and persist in it. As in Baptism, the Holy Ghost was conveyed as a

* Besides sundry of the Ancients, *Calvin, Beza, Piscator, Hunnius, Myricus, Possanus, Grynaeus* do so expound it. See also *Hyperius* and *Bulling.* in loc. who wish for the restoring of it in those Churches from which it had been banished.

Sanctifier,

Sanctifier, so herein as a Comforter and Strengthen-
 er, now that the Person is entring upon a
 great contest and conflict with himself, the
 World, and Principalities, and Powers, and
 Spiritual wickednelles in high places. The ne-
 cessity of this is not now in this Age of the
 World, as a new thing to be learned; there
 never could be a well constituted Church with-
 out it, nor can we tell that Men are not Heathens,
 and have not revoked their word, unless they
 will tell us they understand what they then did,
 and will not stir from it. But if it be visible,
 Souls are not like in any great numbers to be sav-
 ed without some such course, (so many attend-
 ing upon Sermons many years that understand
 little or nothing) it will not be disputed by so-
 ber Men whether it be necessary or no; and for
 proof of this, I refer to the better works of o-
 thers, thinking it sufficient for me to perswade,
 what abler Men do prove. Let me only produce
 the testimony of a very great and learned * person
 lately in this Church (and add it to the words
 of the Reverend and Learned Doctor *Hammond*,
 which you find in the end of Mr *Baxters* Book)
For all such as have been baptized in their Infancy,
the personal Resumption and Ratification of that
Vow which their Fathers and Mothers in God did
make for them at the sacred Laver, is to be exacted
of them Ore tenus, in some publick Congregation,

* Dr. *Jackson* l. 10. upon the Creed, Cap. 50. to which add the
 words of another more ancient annexed at the end of this Treatise,
 and because of its length, not here inserted.

before they can lawfully be admitted to be publick Communicants of Christ's Body and Blood. And though he can find no default in the Doctrine, or Laws of our Church, yet (he saith) he dare not avouch so much for justifying the Men, to whom the Execution of those Laws is commended, whether they be of lower, of higher, or of the highest rank. It having been scarce in his observation, that any presentments were made in visitation of the Parents, for not bringing persons to; or of Ministers, for not preparing them for Confirmation; much less against Dioceans themselves for not executing their Office in this great service of the Church. And he concludes in these remarkable words, *Whether the Solemn Baptizing of all Infants, which are the Children of presumed Christian Parents throughout this Kingdom, without solemn Astipulation, that they shall at years of Discretion personally ratify their Vow in Baptism in publick, in such manner as the Church requires be not rather more lawful, or tolerable, than expedient. I leave with all submission to the Consideration of higher Powers.* And he blesses God that he was in a convenient Age, in a happy time and place, presented to ratify his Vow made for him by his Sureties, &c. which sure he would not have done, if he had not found it very beneficial unto his spiritual good and welfare.

The same Author hath these words in a Treatise published in his life-time, * *He that sets his*

* Treatise of Faith, Sect. 3. Cap. 22. Paragr. 5.

hand unto the Sacred Plough, should first begin to sound the depth of that Rule, What it is to deny our selves, and forsake all we have; for in this furrow must the seed of Life be sown. Here Novices in Religion begin to balk, and no wonder, seeing so few are called to any strict personal account of that which others have undertaken for them at their first admission into the Bed-roll of Christians. But if that treble Vow * were distinctly and fully unfolded unto us, as soon as we had any knowledge of good and evil; and all the several branches of God's Covenant, with as great care and solemnity inculcated, as Moses commanded the Law should be to the Israelites Children: And lastly, The Vow it self confirmed and ratified by our personal Protestation in the sight of the Congregation; the fear as well of God, as of shame before Men, in whose presence we made this Profession, would bind many of us to more Christian Behaviour, than the best of us, as the World goes, dare make shew of; as also restrain us from many deadly Enormities, which now admonished of, we will not account any sins. Thus prepared to receive it, it would be over-much Infidelity to distrust the plentiful infusion of inherent sanctifying Grace at our solemnities of Confirmation; were these first sanctified with publick Prayers, or performed with such Christian care and diligence as they ought. A Religious Duty in the Christian Church, which it were to be wished, might be performed more often, more solemnly, and more religiously than it useth to be.

* Which was made in Baptism.

* And indeed who sees not that great Benefits would hence flow, both to particular Persons, and to the Church of God; It would be a means to make Men more knowing in the things of their Salvation; to tie them more strictly to mind the Affairs of their Souls; to work in them a deeper sense of the great Business of being a Christian. It would make Men more afraid to commit a sin against which they had so solemnly and publickly protested. It would bring Religion to be a thing creditable, and more in fashion than it is, when Men did so openly appear for it, and engage themselves unto it. It is at once acceptable to God, and safe to our selves; and so will be accompanied with his Grace; and in its own nature cut off many inticements of the World. It will bid us stand upon our Reputation in the pursuit of Religion, and not run the hazard of being perjured Persons. Wicked Men will not have the confidence to ask us to sin, when we have so publickly disown'd them. You complain of evil Company, of Friends and Acquaintance that engage you; do but let them know that you intend to be Religious, and they will let you alone. The Philosophers openly professed a severe and unusual Life, that all Men might let them live Philosophically, and not be a disturbance unto them. Let but us do so, and be professedly Religious, and solemnly tell all Men that we mean to keep our Vows; and they will have the less boldness for to trouble us. Our Work is half done

* See the Testimony annexed at the end of this Treatise.

H h

when

when we are heartily resolved; and more than half, when we profess these resolutions. It will bring us to Man's estate, that we may feed at the Table of the Lord, whereby we may increase in strength, and have more near communion with the Father, Son and Holy Ghost. I will not say, that till this be done, Men are members of the Church imperfectly; yet I must needs think, that they are but imperfect members, they are but Babes and Infants in Christ, and not to be admitted (in the Judgment of all Ages) to taste of the meat of Men, till they shew themselves to be Men, by speaking for themselves. In short, it will be a great security and defence against Temptations, and we shall recoil upon our selves, when we are assaulted, saying, How shall we do this Wickedness, and break our Vows, and scandalize the Church, and bring the Guilt of Perjury upon our own Souls.

It is observed by *Jos. de Voss*, out of the Author of the Book *Ikkarim*, that the elevation of the Hands of the Priest in the old Law at the Blessing of the People was Imposition of Hands; and this Blessing the Author of *Tzeror Hammor*, calls it the *Weapons and Armour of Israel*, the Artillery (as it were) and the Bulwarks of his People. I will assure you, that this solemn Engagements, together with God's Grace and Blessing that will descend upon you, will be your great Guard and Defence, your Sword and Buckler to bear off Temptations that are apt to assault your younger Years before you have had experie-

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experience of the World's Vanity. Therefore he that would not be without a shield in the midst of fiery Darts; he that would not be weak and feeble among strong Enemies, that would not be a prey to the Devil and the World, let him come, and put himself under the Wings of the Divine Majesty, by his own actual consent, let him give himself up into the Hands of God; to be kept by his Power through Faith unto Salvation.

There is nothing can hinder any Man from embracing this motion, but that which will hinder Men from being thorough Christians, and living godly in Christ Jesus: And we may be confident that none are fit to receive the Sacrament of Christ's Body and Blood, that are not willing to submit unto it. For he that hungers after the sweeter tastes of Christ's Love, that desires to unite his Heart more closely to him, and to engage himself more firmly in the Covenant of God by receiving the Remembrances of his Love, will not refuse to do that in word, which he intends to do in deed. If he really mean to be a Practiser of Christ's Religion, and to testify to the World, that the deeds thereof are evil, and contradict their manners in his Conversation, then he will not stick to condemn them in his Words, and renounce them solemnly by his Mouth, which is the far easier matter.

Will any Man be ashamed to make such a Profession, and to tread in the way of Christ's Church, because it hath been of late disused, or

turned into another thing? Why should'st thou blush to own Holiness? to say before Christ's Church, Thou art resolved to lead a Christian Life, and renounce the Devil and all the ways of Wickedness? Why should'st thou be ashamed of thy Religion, as tho' it were fit to be professed only in a private Corner where none should hear thee? Why should it be accounted a strange thing to protest Love to God? It is an honour and glory to us, that we may be Christians, and so we should esteem it. We should be glad, if we can do our Saviour so much honour as to confess him openly before Men, that so he may confess us before all his holy Angels. We may be confident, that we shall never in a time of Persecution confess him (of which these places in the * Note speak) if we cannot be persuaded to do it among the Children of Peace? Will any one be ashamed that it should be told by the Minister, that such an one declared himself a Christian, and hath to me avowed his Religion, and solemnly said, that he will by the Grace of God make good his Baptismal Promise? Will any one be loth it should be publickly, said, that he means to live as a Christian? Why then should he not say so himself? Suppose you were not yet baptized, or had lived in the first times, and heard Christ preached; would you be unwilling to come, and profess that you renounced the Devil, the World, and their Lusts? Shall

* Matth. 12. 22. Mark 8. 38. Rom. 10. 8, 9, 10.

none own the Religion of Christ publicly, but Infants that cannot understand it? The more we know, shall we be the more loth to declare our liking of his ways? Are you unwilling to represent the Child's person, and profess publicly for it in the Congregation? Why should you not do that for your selves which you are willing to do for others? Cannot he that comes in the name of a Child, and saith, *I believe, &c. I renounce, &c. come,* and do the same in his own name? I do really think, that they that are unwilling to undertake Christ's Profession by an open Promise, would not be Baptized if it had been done in their Infant Years; they would remain rather Heathens and Infidels, than be received into the Church of God; for upon no lower Conditions than these are, could they ever have been admitted to any Christian Priviledges. Unless therefore you will shew your selves to want all Understanding, and not fit to be treated as Men of common Reason, put not away from you so many Intreaties. If you think your Baptism to be worth your owning, if you would not really be without it, but take your selves to be the better for it, renew solemnly that League and Promise with God, and do not persuade your selves and others, that you prize the Baptism, while you are unwilling unto this; for if that were not done, you would certainly omit it as a needless Ceremony, as well as this which always accompanied it in the Church of Christ. Seeing

* nothing can reasonably be thought to make you unwilling, but a lothness to be good, and engage to live well; do not by refusing, cast an Asperſion upon your ſelves of having renounced Chriſt, and ſecretly entred into a Confederacy with the Devil to deſtroy his Kingdom, and trample under foot his Blood as an unholy thing.

When this Confirmation was lookt upon by the multitude as a means only to receive ſomething from God, but not as laying any obligation upon Men; it was a wonder (I ſhould have ſaid no wonder) to ſee what Flocks and Herds of People came unto it. In Queen *Maries* days, (as *Saunders* tells us) when this cuſtom by a Provincial * Decree of *Cardinal Poole's*, was renewed after long neglect, the People were ſo zealous to receive the Biſhops bleſſing, (which was all they went for) that in ſome places the Church could not contain the People that reſorted to him, and he was fain to Confirm in the Church-Yard, and to be defended by armed Men from the preſs of the multitude.

Why ſhould not Men come now in as great Crowds, when another renewal in a more ſolemn manner is propoſed? Why ſhould not the young people aſſemble themſelves together, and ſay, *Come, Let us go to the Houſe of the Lord; let us own Chriſt to be our Lord and Saviour?* but only becauſe Men are loth to be engaged to fear God, and do love a Chriſt of their own making,

*Vid. Anton. de Dom. de Repub. Ecclef. * De Schiſm.* There were Decrees long before to inforce it, as that of Archbiſhop *Peckham*, An. 1271. Wherein he calls the diſuſe of it, *Damnable Negligence.*

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that shall do all for them, and require them to do nothing for him? If God will have Men as they are, they can be content to afford him their Company; but if he expect any amendment, they desire to be excused from making him any promise of it, and hope that they shall find him so kind in the conclusion, as not to exact it. May not he be well satisfied without any Bond from us, when (in Men's account) he will never demand the Debt? Why should we pass our word for that which will never be required; seeing God can bear with Mens Rebellions, why should his Ministers be so rigid, as to exact an Oath of Allegiance? These are the thoughts of Men's hearts, that God will cross all scores at the last, and then to what purpose is it to make any such serious Engagements? If we had a Window into Men's Breasts, we should see this Principle engraven on their Hearts, *That all the Gospel is Promises, and all their Work is to believe them to be true*; and so their need not so much be done, as to make an open profession of this belief.

If Popery should again prevail in *England*, and such a Decree should be again revived, what would these Men do? Would they be so backward as now they are to present themselves before the Congregation of God? It is most likely that fear or fancy might make those Men receive their Oyntment in the Fore-head, and Box on the Ear, (as the manner is in their Confirmation) who now will not for the love of God profess they hate sin, and intend to lead a holy

life. So constantly it falls out that what hath difficulty in it, is refused; and all that requires our serious attention, upon some account or other is rejected, and Men would go to Heaven they know not how, and be saved from Hell, but not from their sin. Yea, some are so ignorant, as to call this a *Popish Ceremony*, when it is very plain, that if it were, they would not speak against it. If only their Children were to be blessed that understand nothing, we might easily persuade them to send them, when as they will rather themselves remain Children, than make any solemn Covenant with God by their own Mouths. If a Character (as they speak) was to be impressed, and the benefit to arise *ex opere operato* out of the meer doing of the Work, they would willingly be so sealed for Heaven; but if they must set their own seal to any Engagements, they withdraw their Hands, and will presume upon some other way of conveyance, and making over God's great Blessings to them. If they can be Saved by sprinkling Water on their Face, and the Woman can carry them in her Arms to Heaven, as she doth to the Font; they are content, it costs them no trouble at all. But if it were to do again, if it must cost them Repentance, a holy Life, and a hearty profession of it, they would scorn that Baptism wherein they now trust so much; and they would rather venture to be as they were born, than be washed from their pollutions on such conditions. O that Men would take these things at least so far into
their

their thoughts, as to pass a serious Judgment upon them, whether they be true or false! Do not read these Lines without a little pause. And then go on, and consider with thy self, how unlikely it is, that they, who even break their Brains with Study to do Men good, and sigh till their Heart ake, after Mens Salvation, should be the greatest Enemies of Men, the troublers of their Peace, and that love to persuade them needless or indifferent things, that may as well be left undone.

Let some honest Heathens (for a conclusion) be admitted for to plead the cause of this Truth, and perhaps they may make those Faces blush who look on these Lines, but are loth to shew themselves in any publick presence to profess their Religion. When the *Persian* Youths were out of their Minority, and came to Mens Estate, they gave them an Oath which they solemnly took in this Form, ** I Swear that I will despise all filthy lucre, bodily pleasures, and vain glory; that I will rather be emulous of vertue, and worship God, reverence my Parents, speaking Truth, and doing good, neither will I ever wittingly and willingly violate any of these things.* Sure these old Heathens would not have refused to do what is now desired, had they embraced our Religion, who thus amply protested, and took their Oath that they would be good.

Julius Pollux likewise relates the like Custom

* *Isidor. Peleus*, l. 4. *Epist.* 198.

among the *Greeks* in the Common-wealth of *Athens*.^{*} When their young Men were twenty Years of Age, their Names were inscribed in the City-Rolls, and they swore in the open Air, (as if they would have all the World to hear them) *I will never disgrace my Arms, nor forsake my Fellow-Soldier in his danger; I will fight both alone, and with others for God and my Country; I will sail to any Region of the World whither I am commanded, and will neither disturb, nor betray my Country; observe the perpetual Solemnities, and obey the received Customs, and all that shall be hereafter made; I will defend, and ever have in reverence the Religion in which I was born;* ἱσμεν θεοὶ τέτων, *The Gods are Witnesses of these things.* Will not you *Christians* then promise thus much to your Lord, now that you are of Age, to fight against all his Enemies, to be true to God, and to him, and that you will never dishonour your Profession, nor forsake the Communion of Saints, nor deny him any Service that he commands, nor neglect the Solemnities that he hath appointed? Then may the *Persians* and *Athenians* rise up in Judgment against you, and condemn you.

Do Men refuse the Oath of Allegiance to their Prince, whose natural Subjects they are, and under whose Protection they have been born and bred? Would you deny to acknowledge in open Court an Instrument of your Act and Deed,

^{*} L. 8. c. 9. and likewise *Stobai* ser. 41. & *Ulpian*. in *Demost.* ὁ μὲν ἐν ἀβραύλῃ, ἔ καὶ αἰχμὴν τὰ ὅσα, &c. ἢ ἱσμεν πατέρα. which

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which was signed in your Name in Infancy, and conveys great Benefits unto you? Let the King of Heaven then have so much right done him. Let your own Souls be the greatest part of your care; and let it not be said, That a rational Creature will do that for an Acre of Land, which he will not do to obtain Heaven, and all the Territories above. What joy would it cause in Heaven and Earth to see Men coming to desire Communion on these Conditions, to behold Men crowding into the Kingdom of Heaven, as they do into a Church, and longing after the Food of the Faithful, as they do for Meat and Drink? Rejoyce, I beseech you, the Heart of God, refresh the Souls of his Servants, and add to the sweetness of the Table of the Lord, by letting us have more good Company at so joyful a Feast. But if all Intreaties cannot prevail,

I think the *Higher Powers* had best enact a Law, *That none shall be married, till they be instructed and confirmed, and that will do it.* For those that care not whether they receive the Sacrament of Christ's Body and Blood, or no, will not live without this Sacrament, (as in a large sense it may called,) though they understand the ends and Duties of it no more than of the other. And this must be acknowledged to have been a great cause of our Disorders, that Men enter into these Relations before they know the Duties of them; and beget, and bring forth Children, before they cease to be Children themselves, or know how to bring them

them up as they should. Therefore our Reformers, it is plain, intended Men should not Marry, before they were well Catechized, and had taken their Baptismal Vow upon themselves, knowing, that those were unfit to make a Covenant with each other, who knew not the Covenant of their God. For they prescribe in the last Rubrick of the Office of Matrimony, That the Persons new Married, must that Day receive the Communion, and in the last Rubrick about Confirmation, say in expreis words, *That none shall be admitted to the Holy Communion until such time as they can say the Catechism, and be Confirmed.* Let me speak to the very Senses of Vulgar People. Do you not remember the Font stood at the lower end of the Church, and the Communion-Table at the higher? Could you come from the one to the other, but by the Pulpit which stands in the middle between both? This teaches you, (if you will learn) that you are only entred into the Church, and are but in the beginnings of Religion by Baptism, and that you must advance higher by being Instructed and Taught in the Faith of Christ, and can no otherwise be admitted from the lower to the highest Forms of Christians. Come therefore, and be Instructed, and then profess you like this Doctrine, and will be obedient to it; so shall you come to be Men in Christ, and taste of all his Dainties, and be satisfied with the fat things of his House. * If all will not be granted that is here requested, yet do not deny all; but at least profess to the Minister your hearty Repentance, and your Belief in Christ, and the willingness to submit unto him, and to be Saved by him, that he may declare it to all others. And really shew that you are come to an adult Estate, by putting away childish things, and living the Life of Men. A Child (as one saith) looketh only to things present, a Man looketh

* *Quod totum sciri non potest, ne omittatur totum, siquidem scientia
piis melior est ignorantia totius.*

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to things to come: A Child attends only to pastime and pleasure, a Man hath also profit in his consideration. A Child is ready to sell his Inheritance for a trifle or bauble, of which a Man maketh greater account. His carriage and behaviour likewise distinguisheth him, and so doth his confidence against vulgar Bug-bears and affrightments.

If therefore after you are Confirmed, you find your selves to think less of things present, and more of things to come; less of this World, and more of the Eternal Reward of Godliness, and everlasting Punishments of Sin; if you scorn to sell your Heavenly Inheritance for the trifles of this World that present themselves unto you? if you be more attentive to your spiritual profit in knowledge and mortification, and not only taken with the sweetneses and ravishment of Religion; if your conversation towards God and the World be more serious, grave and discreet, and you are not so easily amazed with the fears of sufferings and difficulties in your Christian course; it is a sign that you have not received the Grace of God in vain, and the Lord will deliver you from every evil work, and preserve you to his Everlasting Kingdom. Faithful is he that calleth you, who also will do it.

Use V.

Lastly, Let me beseech all the People of God to live in Love and Peace together. Let us not quarrel about every little thing, nor make every petty difference, a cause of trouble and contention. For as the Apostle saith, 1 Cor. 12. 13. *By one Spirit we are all Baptized into one Body.* We are all by this made of the same Corporation, and taken by Baptism into the same Brotherhood, and therefore should not make them the Waters of strife, and so to provoke the Lord to anger against us. We are not Baptized into this or that particular Opinion, nor received into a particular Church, but into the Belief of the Gospel, and into the Church
of

of God in general, and therefore should love all the Disciples and Followers of our Lord, and embrace all of every Perswasion that live godly in Christ Jesus. You were not baptized (saith the Apostle) into the name of *Paul*; therefore do not say, I am of *Paul*, I adhere to this Man, or that; for whosoever did baptize you, it was not into the particular love of him and his Opinions, but into the Communion of the whole Church of Christ, who hold the Catholick Faith. Though an *Heretick* in ancient times had baptized any Man, yet did not the Christians therefore baptize him over again when he left those Mens company, because being baptized into the Name of Father, Son and Holy Ghost, he was not received into the profession of their particular Opinions, but of the Truth of Christ universally believed by all good Christians.

And therefore let us live with them all as our Confederates, as those that are tyed together in the same Bonds, and united in the same Covenant and engaged in the same Cause against the common Enemies, the Devil, the World, and the Flesh; and let us never give these Enemies so much cause to rejoyce, as an unhand-some word against any sincere Christian might administer. But let us endeavour to keep the Unity of the Spirit in the Bond of Peace; for as the Apostle speaks, ** There is one Lord, one Faith, one Baptism, one God and Father of All, who is above all, and through all, and in you all.*

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Ω η Αβγα ες τος αιωνες.

* Ephesians 4. 3, 4, 5.

A.P.

APPENDIX

THE late King Charles was confirmed on *Easter-Munday*, * 1613. (which was the thirteenth Year of his Age) after a long and strict examination by the Archbishop of Canterbury, and the Bishop of Bath and Wells, as Dr George Hackwel, Ear-witness of the satisfaction he gave, assures; who in a little Tractate, he upon that occasion wrote on this Subject, to justify the ancient and good practice of this Sacramental Rite, (as Bucer calls it) thus speaks.

+ Confirmation is an ancient Ecclesiastical custom of the Church, used after Baptism, consisting in Examination and Imposition of hands, with effectual Prayer for the Illumination of God's most Holy Spirit, to confirm and perfect that which the Grace of the same Spirit hath already begun in Baptism.

The benefits of this Confirmation are divers; whereof the first is, That Men expecting Examination and Tryal from their Spiritual Fathers, they might more willingly acquaint, and carefully season themselves with the Grounds of Christian Religion, before malice and corrupt Examples depraved their Minds, &c.

Secondly, It serves, that when they come to years of Discretion, they should publickly make confession of that Faith themselves, which others had promised for them in Baptism, to the discharge of their Sureties, and the good examples of others.

Thirdly, That by such Confession, they might make profession of difference from all Jews, Turks and In-

‡ In the Chappel at White-Hall. † Cap. 1.

fidels out of the Church; Hereticks, Schismaticks and Prophan Persons in the Church,

Fourthly, That then especially when they first come to the use of Reason, beginning to fall into sundry kinds of sin, and being less able to resist, for want of experience, by Imposition of Hands and Prayer, they might receive strength and defence against the Temptations of the World, the Flesh, and the Devil.

Fifthly, That the Prelates and chief Guides of God's Family, to whom the Cure of Souls belongeth, finding upon due Examination, some part of their own heavy burden discharged, might from thence reap comfort in beholding those fair Foundations already laid, and glorify God, whose praise they found in the mouths of Infants

This kind of Confirmation (were there no Authority to countenance it,) is in my judgment so useful in the Church of God, that upon good reason it might be entertained among Christians: But for further confirmation of it, we are incompassed with a Cloud of Witnesses, and that so plentifully out of all Antiquity, as it might seem a kind of ambition, or lost labour to quote their names. Wherefore I will only alledge the soundest of those, who since the Reformation of Religion, and clearer Light of the Gospel, in their several Writings have approved, and highly commended this ancient custom. And bringing in Bucer, Melancthon, Zuinglius, Chemnitius, and others to speak to this Truth, he cites Mr. Calvin among the rest in these words, *John * Calvin* in his fourth Book of Institution in the Upshot of the Chapter of Confirmation, not only commended the anicent use of it, but the abuse being removed heartily wisheth it restored. And because his Authority is (not without desert) of great weight, I will set down his words as I find them.

Would to God (saith he) we retained that custom

* Cap. 9. Paragr. 13.

which I have already declared to have been in use among the Ancients, before that abortive Vizard of a Sacrament was put upon it. *And a little after.* If this part of Discipline were now adays in force, the slackness of many Parents would be much quickned, who pass over the institution (or instruction) of their Children, as a business nothing pertaining to them; which then without some publick disgrace they could not omit: Besides, there would be less Ignorance, and more Concord in Articles of Faith among Christian People; neither would they so easily be carried away with new and strange opinions.

Thus far Dr. *Hackwell*, who might have added the words of the Great *ERASMUS*, who is as found in this point, as any of those whose testimonies he hath alledged; and was the first, I think, in these later Ages that earnestly recommended and pressed such a Confirmation of the Baptismal Vow as the Church of England uses. His words are these, in his larger Preface to his *Annotations* on the New Testament.

The reason we have such multitudes of Christians so rude, that they understand not much more of Christian Wisdom, than they who are perfect strangers to the Christian profession, is to be imputed, I think, in great part to the Priests. But I see a way, I imagine, whereby we may have people less unfit to read the Holy Books; which is, if there be a Summary of Faith and Christian Doctrine every Year propounded to Christian People, with a perspicuous brevity and a learned simplicity. And lest any thing should be corrupted by the fault of the Preacher; I would have a Book made by learned and upright Men, which should be recited to the multitude by the mouth of the Priest. And I desire it may not be drawn out of humane puddles, but out of the Gospel Fountain, the Apostolical Epistles, and the Creed. Which, whether it be the Apostles or no, I know not but certain it is, it carries in it the Apostolical Majesty

Majesty and Purity. This I conceive may be done, not unseasonably in the Easter Holy Days. Which will be far better, than by silly and sometimes obscene jests, to excite the poor people to laughter: Which custom I cannot tell what Fiend brought into the Church. For though the people are to be kept in obedience by some pleasure, and sometime to be excited to it; yet by such ludicrous ways to provoke laughter, is fit for Buffoons, not for Divines.

And this moreover seems to me of no small force to so good an end, if Children that are Baptized, when they are grown up to ripeness, be commanded to be present at such Sermons; in which they may hear plainly and clearly declared what their Baptismal Profession contains in it: and if after this, they be diligently examined by some good Men, Whether they sufficiently understand and remember those things which the Priest taught them? If they do; let them be askt then, Whether they approve of that and ratify it, which their Godfathers and Godmothers professed in their Name, when they were baptized? If they answer, that they do ratify it, then let that Profession be publicly renewed in the sight of their Equals all gathered together, with such grave, apt, chaste, serious and magnificent Ceremonies, as become that Profession than which none can be more holy. For what are humane Professions, but certain Images of this most holy Profession; that is, a calling back of Christianity, too much sunk into the World? Now the Monks know how to commend their profession to the people with such counterfeit Ceremonies, and act their part so notably, that tears sometimes burst out of the Spectators Eyes. How much more becoming is it, to do that in this far most religious Profession; wherein we give up our Names not to Men, but unto Christ, and swear not to the rule of Francis, or Bennet, but to the Rule of the Gospel?

By this means, Youth may come to understand what service

service they owe to their Lord, and what Endeavours they should use to attain true Piety; and the Elder people also will be put in mind, how many ways they have erred and gone astray from their Vows. You shall see now Comedies Acted in some Churches (which I shall not meddle withal) of the Resurrection of Christ, of his Ascension to Heaven, and of his sending the Holy Ghost. But how magnificent would this Spectacle be, to hear the Voice of so many Youths dedicating themselves to Jesus Christ, and of so many Striplings taking their Oath of Fidelity to him, renouncing the World which lies in wickedness, abjuring and bisping at the Devil, with all his Poms, Pleasures and Works? To see new Christians carrying their General's mark in their forehead? To see, a flock of Candidates coming from the sacred Laver? To hear the Voice of the rest of the multitude applauding and wishing well to these young Soldiers of Christ?

These things I would have so to be done publicly, that there should be never the less care used from their very Cradles, to instill into them both privately and publicly the Doctrine of Christ, as much as is possible. And they will be of the greater Authority, if these things be done by the Bishops themselves, and not by Parish-Priests, or hired Suffragans. And were they done as they ought, I am very much deceived if we should not have Christians something more sincere than now we have.

But there are two Scruples here arise. One is, that this seems to be a repeating Baptism, which is not lawful. The other is, that there may be danger, lest some bearing the Profession they are to make, should not approve what was done in their Names by their Godfathers and Godmothers. The first of which is easily discussed, if these things be so managed, that they be nothing else but an Instauration or Representation of their former Baptism: which is done every day when we are sprinkled with holy Water at our entring into the Church.

APPENDIX.

Church. The other said more difficultly is: But all things are to be attempted, lest any one should fall back from the first Faith, Which if it cannot be obtained, perhaps it is best not to compel him, but to leave him to himself, till he repents. And not to inflict on him any other punishment in the mean time, but deny him the benefit of the holy Communion and other Sacraments of the Church: But let him neither be excluded from Prayer, nor from Sermon.

And I would have little Books carried about of the Christian Religion, in which that Pure Jesus should be lively described, and as it were painted before their Eyes: not clouded with Jewish Ceremonies, or with the devices and decrees of Men: finally, not sower and harsh, but just as he is, Friendly, Sweet, and Amiable. They that are instructed in such Rudiments, will not be altogether unprepared for the reading of the Holy Bible.

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F I N I S.

